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Calvinist

I becomes P for international council

Sioux Center, Iowa (ICICHE) - The International Conference of Institutions for Christian Higher Education (ICICHE), established in Potchefstroom (South Africa) in 1975, decided at its Third Conference in Sioux Center, Iowa, in August, 1981, to change the structure of its organization and to elect a nine-member International Council for the Promotion of Christian Higher Education (ICPCH).

At its first meeting last August, the Council elected Dr. John B. Hulst as its chairman and appointed Dr. John C. Vander Stelt as its part-time executive secretary, both until 1984. The First Conference of the ICPCH will be held in the summer of 1984 in The Netherlands.

To prepare for the 1984-Conference, the ICPCH appointed a Program Committee consisting of Christian scholars from the Third World. At its meeting in Buenos Aires last November, this Program Committee decided to recommend to the ICPCH that the theme for the International Conference in 1984 should be "Critique and Challenge of Christian Higher Education."

The ICPCH receives its support from predominantly Reformed-Presbyterian colleges, seminaries, and universities throughout the world, from individual Christian scholars and educators, and from two foundations. The organization wants to develop and share ideas and projects which enhance Christian higher education.

For more information about the ICPCH, contact its executive secretary, Dr. John C. Vander Stelt, P.O. Box 133, Sioux Center, Iowa, 51250.

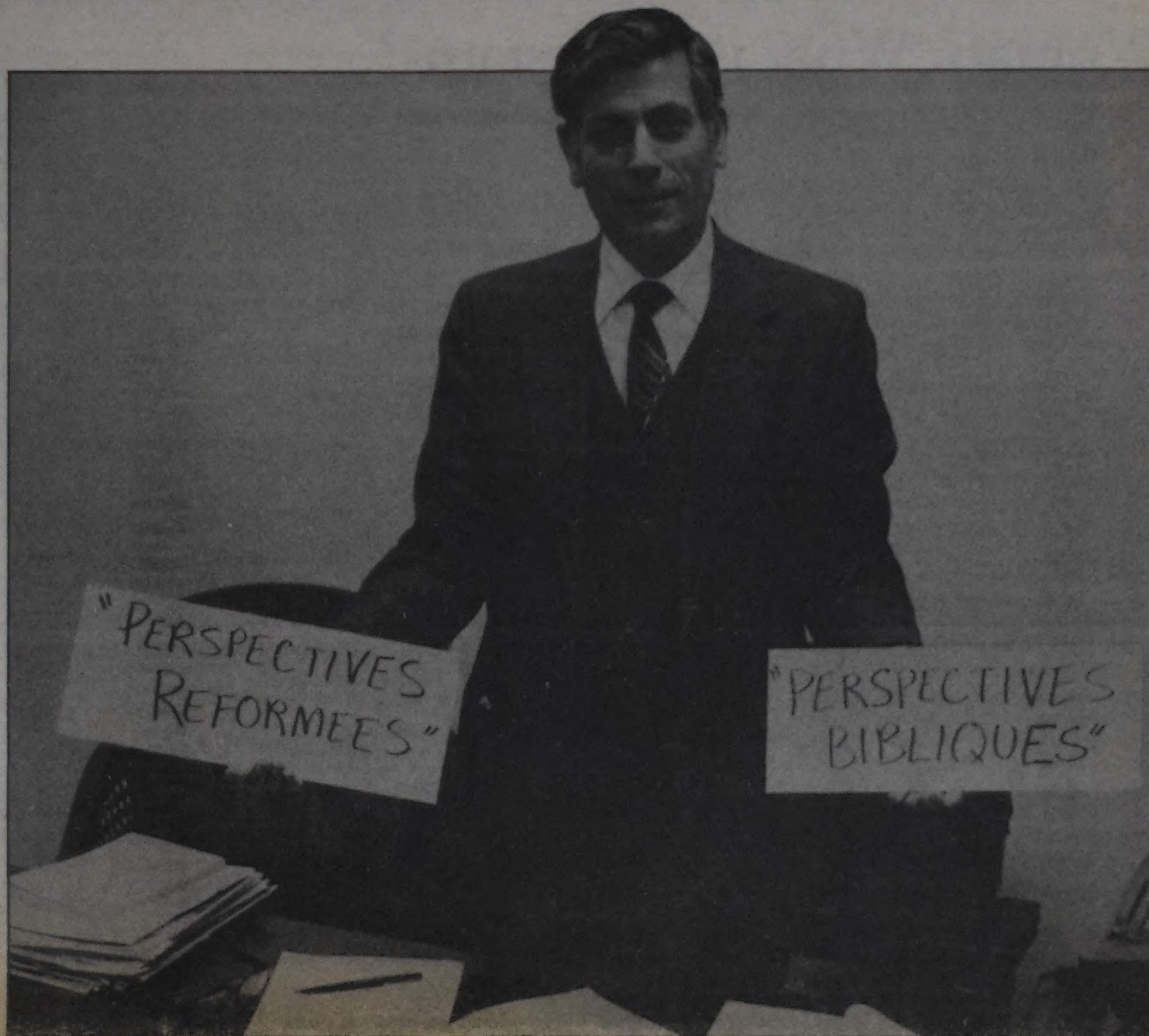


Photo: David DeGroot

What's in a name?

The Rev. Aaron Kayayan, the French language minister of The Back to God Hour, recently decided to change the name of The Back to God Hour broadcasts in Quebec. "It is almost like changing the name of a favourite restaurant or perhaps an established magazine," he said recently. (See story on page 5).

In this issue:

interview with
Sid De Waal
page 11

Communal action brings victory for ICS

Bert Witvoet

The question of the right of the Institute for Christian Studies to grant a Master's degree has been resolved by the Ontario government to the satisfaction of both the government and the In-

stitute. Dr. Bette Stephenson, Minister of Colleges and Universities, has written a letter to the ICS in which she indicates that she accepts the latest proposal by the ICS negotiating team to allow the Institute to grant a Master of Philosophical Foundations degree.

The matter of degree granting arose out of the desire of the government to pass Bill 137, a bill that seeks to regulate the granting of degrees. The effect of the Bill would have been to allow the Institute the right to grant only a degree in Christian studies.

This was unacceptable to the Board and staff of the ICS. "A degree in religious or Christian studies would make the Institute look like a theological school, which it most certainly is not," points out Mr. Gerald Vandezande, one of the chief negotiators for the Institute. One of the Board members at one point indicated that he could not think of a better issue to go to jail for than the matter of religious plurality.

The decision by the government to allow the granting of a Master of Philosophical Foundations represents a breakthrough for the ICS. A few universities in Canada grant a Master of Philosophy degree. But since the Institute does not have fullfledged faculties in the various disciplines it was felt by the Ministry that the more foundational approach of the Institute should be reflected in its degree. The Institute agreed that the inclusion of the term "foundations" was justified.

have considered that a violation of our "But had the Ministry insisted on a religious degree designation, we would civil rights and contrary to the reality that all universities are religious, whether humanistic or Christian," said Vandezande.

Robert VanderVennen, Director of Education at the ICS, pointed out that the Institute does not yet have the degree granting power. "What is required," he said, "is a bill in legislature to give us a charter. The government has promised us that it will not oppose such a bill."

Mr. Vandezande prepared the following statement for the press: "I am deeply grateful for this historic breakthrough in the life of the ICS. Thanks be to God for this significant victory.

"This challenging project has once again demonstrated the crucial importance of people acting in faith and in community. It has also confirmed the real value of actively cooperating with fellow Christians of diverse denominational backgrounds and other concerned Canadians who recognize the need of fullfledged justice for all, regardless of religious belief.

"I hope and pray that the Reformed community will tackle the educational equality problems and the native rights issues in the same united way. Together with other citizens, churches and groups we can usually do much more for the sake of justice than we often realize."

King Solomon employed skilled engineers

OTTAWA, Ont. (C.C. staff) - The 1982 Summer edition of *Biblical Archeologist* carries a technical article by Albert Zuidhof, a former Electronics Technical Officer at the National Research Council of Canada. The article entitled "King Solomon's Molten Sea and Pi" presents a technical and mathematical analysis of the molten sea.

"The molten sea was a large, bronze water reservoir," writes Dr. Zuidhof, "set on the backs of twelve bronze oxen and placed in the court of Solomon's temple (1 Kgs 7:23-26, 39-47). The diameter was about 5m (16 feet), the height about 2.5m (8 feet), and the volume amounted to roughly 45,000 liters (12,000 U.S. gallons).

"There can be little doubt that it was one of the greatest engineering works ever undertaken in the Hebrew nation. Its size is comparable to some

of the largest church bells cast in modern times."

Mr. Zuidhof goes on to discuss whether the cubit mentioned was the royal cubit or the common cubit, and calculates the value of pi employed by the Hebrews.

Towards the end of his technical account, Mr. Zuidhof describes the casting of the molten sea. "In Kgs 7:46 we read that the sea was cast 'in the clay ground between Succoth and Zarethan' in the Jordan valley. The casting process must have been similar to the 'lost wax' method still in use for large bronze bells."

Mr. Zuidhof concludes that this casting was a "tremendous accomplishment."

Now retired and living in Ottawa, Mr. Zuidhof's lifelong hobby has been the study of ancient science and technology.

Viewpoint

Woman: What is your status?

You must have heard or read those notorious words by Judy Erola. Mrs. Erola, federal minister responsible for the status of women, has declared that wives are not dependents. And furthermore, women who do not have children and who choose to stay home are not contributing to society.

In her much publicized speeches, Mrs. Erola said that married women have two choices: either get out and work or stay home and have children. (You may, of course, get out and work once your children are old enough to fend for themselves).

Women's lib

Her comments are significant for a number of reasons. A decade ago we heard a great deal about women's liberation and out of that societal mood that special cabinet portfolio on the status of women was born.

Women have rights. That seemed to be the dominant mood then. More specifically, women have the right to choose career over having children. You remember the women's lib movement all too well. It spilled over into the church, too, and was responsible in some small measure for discussions on women's equality within the church.

But the women's liberation movement has subsided. Newlyweds now often choose children over career, also due in part to high unemployment. It has



Keith Knight
Editorial

become "in" to have children; a decade ago such a decision was socially frowned upon.

The status of women has changed, too. Women's status in the 1970s meant freedom, university degrees, careers, travel. As part of society's swing towards conservatism during the 1980's, woman's role seems to have shifted towards child-bearing and rearing. It is seen as a challenge to raise and instruct children in the home.

It is perhaps from that background, too, that Mrs. Erola speaks. She has raised two daughters and is now pursuing an important career in politics. She is telling the women of Canada to do something with their lives: pursue a career or have children. She is saying that women have responsibilities too and that, therefore, they should not be considered "dependent" upon their husbands.

In her travels across the country, Mrs.

Erola has undoubtedly met countless women who spend their days in their housecoats in front of the TV: women who are childless by choice and who prefer to munch on a bowl of popcorn as the world turns.

As minister responsible for the status of women she says: "Do something." In that light she says that such women are not contributing to society, they are not building Canada.

Her comments stem in large part from the present income tax system, which allows taxpayers to deduct \$3,300 from their taxable incomes if their spouses earn very little or no income. She wants to eliminate that deduction.

Having children

One other comment. "The woman with no children has freedom of choice." That is what Mrs. Erola said. Implied is that the woman (preferably the couple) has the choice to either have children or to follow a career. Implied further is that when a couple chooses to have children, the woman shall conceive. But that is not necessarily so.

You and I know of countless couples who would love to have children but who, for a variety of medical reasons, simply can't. What is the status of *that* woman, a woman torn by inner emotions and desires to mother a child (never mind the notion of *planning* to

have two children born 18 months apart)? What of her patient hope and prayer from month to month that perhaps this month she will conceive?

There are women (couples) who remain childless by choice. But there are also thousands of women (couples) who are childless by God's design, some of whom may or may not consider adoption.

For those women who long for children but have not yet received that blessing, the words of Mrs. Erola are of no comfort for they did make a deliberate choice between career and children.

The minister responsible for the status of women may not have provided status to those women. But the church can, and you can too as their friends and family. The communion of the saints is a beautiful God-given tool for providing status.

What is the status of women within our Reformed community? I'm not talking about women in office. I am talking about single and married women, those who have chosen careers and those who have chosen children as well as those who have been blessed with having both.

Has the working woman found her just place within your congregation? Have you provided moral support for the childless woman, whether she be in her 20s or in her 60s?

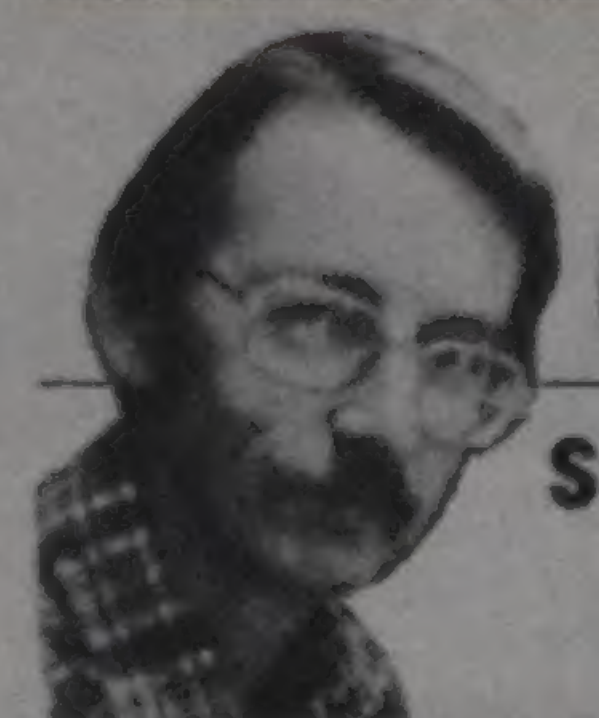
The first and last will and testament ... I hope

Making up your testament has to rank as one of the strangest activities allotted to men and women without good wills.

When engaged in this provident activity, you have to anticipate your own death or that of your spouse, or both. The seriousness of the business can make you quite sentimental. (Shall we put the gold pin in that Jerry bought for you with his own savings? Wouldn't that be sweet). You want to make sure that your loved ones are well provided for. You don't want your memory to be tarnished by an unfair division of worldly possessions.

Ah those worldly possessions! We know that we came into this world naked, and it is sure that we can't take anything out again. Good thing too. Can't you just see the portals of heaven cluttered with stuff that doesn't belong there in the first place, like rusting cars and moth-eaten furcoats? And there you are, pleading with the angel in charge of admission to allow "just one more suitcase that contains absolute necessities."

And what does that leave your beloved survivors besides the fridge that went on the blink and a heavily mortgaged house? No, a will is not a free "will" offering. We often cling to our possessions until death takes the



Bert Witvoet
Sweet and Sour

strength out of our grasp. That's the only reason why it's a bare-bone, no-frills-attached journey through the valley of death.

Partly in anticipation of that and partly because of the high cost of staying alive, my wife and I have little of great value to get rid of when our departure time hits the screen. But we do own a modest home near expensive Toronto. That counts for something in this age of inflation.

So, it's not with a lot of pride that I confess that we discharged our responsibility to each other and our issue in the first month of the year 1982, twenty-one years after we began our marital conspiracy (Latin for "breathing together").

One of the reasons for our delay was that we couldn't make up our mind about what special things we wanted to give to what specific child. Rather than leave the whole shebang to all of them,

share and share alike, we wanted to select a few personal items that would express our love even after death. We would take a crack at drawing up a list and then wonder whether we had slighted anyone. There the rough copy of the will lay for another two or three years.

But a visit from my sister and brother-in-law a year or so ago gave me enough impetus to stiffen my resolve and see the matter carried out to a conclusion. During their visit my brother-in-law happened to mention that he always made sure that his will was in order. The first thing he did after he arrived in Canada years ago was draw up a will.

My wife looked at me, eyes filled with reproach. "Another coffee, dear?" I offered, hoping to lead her into greener pastures of conversation.

"Do you hear that? When are we going to have our will done?"

Now I ask you, is there greater infidelity than to embarrass your spouse in front of your sister and brother-in-law? "Yes, I do think you and I have to do something about it," I replied, with a little more emphasis on the "you" than was called for.

At any rate, the incident served a good purpose. It made me commit myself to finally getting the task over and done with. It took another three

months before we placed our signatures underneath our first will and testament, but it got done.

Harry Houtman of Christian Stewardship Services had shown us how to make our will more than just a passing of possessions to our children. In keeping with the 10% titling that many Christians practise during life, we could stipulate that 10% of our estate would go to a number of causes that we normally support while breathing. That made the making out of our will an even more satisfying experience.

When everything was properly signed and witnessed we heaved a sigh of relief. We had finally discharged an important responsibility.

I suppose I should be embarrassed to tell about my inexcusable delay. But while drinking a cup of coffee and chatting with one of the partners of our lawyer, we learned that he had not yet made up his will, and he works with the stuff every day.

"It's like my father," I remarked. "He was a hairdresser, but he never had time to do Mom's hair." I'm sure that made the lawyer feel a little better. But what was my excuse?

Well, I study the Old and New Testament a lot, and you know how it is when it's time to make up your own. You just don't get to it.

Calvinist Contact

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Letters

Who is responsible for the decline in sponsorship

P Where is that Christian lady with her three children? She was sent back to where she came from: to communist Vietnam, according to first hand information received from World Vision. It must be a sting to our consciences; even the whole western world must feel ashamed of what happened to her and who knows how many with her. The government sponsorship is almost zero; the churches have fallen from 13 to 1 person per congregation.

It was already too late for that Christian lady and her children. We found her a sponsor but a telegram from Thailand told World Vision that she had been sent back. We pray that God may strengthen her in her terrible situation of again facing her communist oppressors. She escaped under the most inhuman circumstances of rape and robbery with the foreknowledge that 6 out of 10 never make it, and she made it!

What is still worse is that she expected to be welcomed by the free world and, in her case, by the Church of Jesus Christ, with open

arms. What a disappointment this must have been for her and for the Saviour and King of the Church, who even had to sacrifice his costly blood to make the church his Bride.

Who is responsible for the terrible decline in sponsorship? There are 9% more refugees in the camp this year than in 80,81. God's Word is very clear about it, but God's people need to be encouraged. But how shall they know if they have not been taught? Why do we hear so little about it while the situation is so crucial in the closing of camps?

When the great Shepherd comes, and that may be very soon, who said: "The foxes have holes, the birds nests, but the Son of Man has nothing to lay His head on (our dear Saviour). He will come and ask that awful question to ministers and the flock His bride, why did you not rescue me and take me into your freedom while I was waiting so long for you in Thailand?"

Will you all still pray for that lady and her three children and so many others? And act accord-

ingly? Our government still lets churches and private people sponsor refugees, for which we are very thankful. There is still time to rescue some of them. Let it not happen again that through our so-called excuses, especially God's children are sent back to their persecutors with the already known consequences. That guilt feeling will be unbearable, don't you think, and it might be unforgivable by God to the church of today.

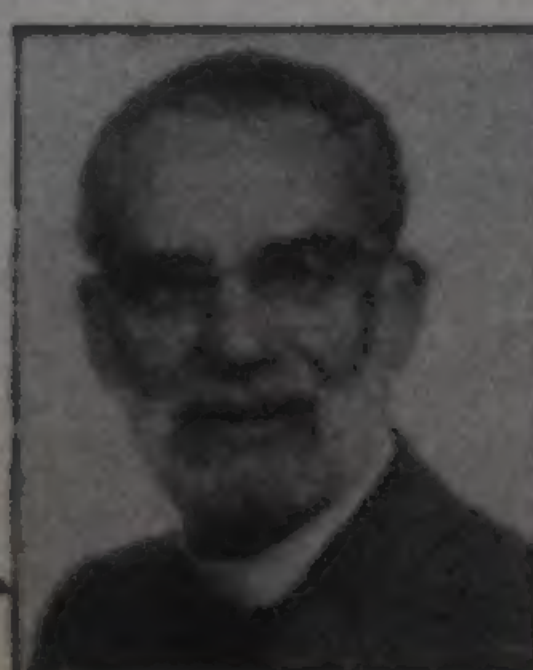
I hope you will understand why I wrote this kind of pressing letter. If your hearts are moved please contact Rev. A. VanEek or World Vision, 6630 Turner Valley Road, Mississauga, L5N 2S4 (att. Donna Ralph). World Vision has a waiting list of Christians in Thailand, Malaysia and Hong Kong, some of whom have been in camps for more than three years.

I would mention in closing that I am not a representative of World Vision but have sponsored through them in the past.

Peter Vandenberg,
St. Thomas, Ontario

Family concerns

Hans W. Zegerius



The power of innocence

Few things are more charming than a child's innocence. Watch this from the bottom of the staircase:

It's bed time and the children are getting ready for the night. Four-year-old Johnny tiptoes to the door of the bedroom of his sister Mary-Jo, who is five and a half. He knocks and calls, "Mary-Jo, can I come in?"

"No, you can't," calls out the little girl. "I have my nighties on, and mummy says, it isn't nice for boys to see girls in their nighties."

While Johnny still stands wondering what to do now, the little girl's voice pipes up again.

"You can come in now, Johnny. I took them off."

What parents would not want their children to retain such innocence for a long time! That innocence is a powerful thing. It wards off thoughts of evil. It makes them oblivious to immoral double-talk. It keeps them from looking for selfish motives hidden behind the reasons people give for their acts. It prevents their imagination from connecting beauty with temptation, or nakedness with immorality.

Innocence lies as a shield around the life of children. At the same time it keeps them sensitive to things pure and beautiful, to what is good and loving. Truth, honour, and compassion find a fertile soil in the innocence of children, and they thrive in it. How important it is to help them absorb in early years, "whatever is true, whatever is honourable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious" (Phil. 4:8)!

For the innocence of youth is too soon and too easily destroyed. Assaults on children's innocence are widespread and insistent. They concentrate in two areas: that of youthful ignorance, and that of a sense of the sacred.

Ignorance is a mark of youth. Children have a right to be ignorant in some areas of life for a long time! It is for them a God-given safeguard against intrusion of evil. Some parents and many educators are tragically bent on destroying that safety-device. There is no merit in ridding children of every trace of ignorance as fast as possible! We are discovering that flooding children with information of "the facts of life" and with the knowledge, how to cope with the consequences of immorality, is disastrous for them and for society as a whole.

The Word of God teaches that there are things which are simply not fit for discussion, whether in the guide of education or not. "It is a shame even to speak of the things they do in secret" (Eph. 5:12). Maybe our grandparents were right in *not* instructing children in the meaning of terms such as lesbianism or masochism. In Romans we are admonished, "I would have you wise as to what is good, and guileless (innocent) as to what is evil" (16:19). "Be babes in evil, but in thinking be mature," we read in I Cor. 14:20.

There is a healthy and protective ignorance, which should not be destroyed before the pressing need for instruction arises in each person's life, because there are things in our broken world which cannot destroy us, unless we first strike up an acquaintance with them.

The insistence of educators, reporters, magazines, TV and film producers on "telling it like it is" is more often than not an insistence on destroying what is left of the innocence of youth. Their brazen display of the corrupt, the violent and perverted, is a moral crime against youth. It should be a priority in the Christian home to steer clear of these things.

Secondly, the loss of a sense of the sacred is a mark of our time. It is often initiated by the argument for throwing off all shyness and restraint, "There is nothing to be ashamed of." I wonder how any Christian could have fallen for that one! In the first place, in the immoral ways of sexual behaviour, there is a whole lot to be ashamed of! In the second place, it is common to all human beings, that they wish to shield and shelter what is holy, tender, and beautiful. Sacred things need the veil of shyness in words and attitudes, because of our sinful nature.

The human sexual function is to Christians a most sacred thing, because it is, as nothing else, close to the life-giving love of God. Shyness about it is not prudery; it is not "inhibition"; it is not shame; it does no harm, but rather lifts sexual life to its highest and noblest level ... where it belongs. Such shyness honours the Lord our God. Think about it - and "in thinking be mature"!

The Rev. Hans Zegerius is pastor of the St. Andrew's Presbyterian Church in Arthur, Ontario

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Church

Pastoral Pondering

Artwork in the sanctuary?

The first three of fourteen pieces of art, by Mr. John Veenstra, have now been hung in the auditorium. These first three depict, the birth of Christ, baptism and communion.

A word or two about why these pieces were given a place in this house of worship. Art is a gift of God, which must be used to his glory. Nothing is more appropriate than to use this gift in praise of the Lord and in worship of him. That is what these pieces will do. Each of them will be a sermon, testifying artistically of some gift we have received from the Lord. Sit down quietly, look, meditate and share in the joy of seeing in a new way the goodness of our God. They are also meant to lead us into worship.

The tradition of worshipping the Lord with art is a very old one. Both the ark and the temple were decorated like that by order of the Lord himself (Ex. 36:35, 1 Kings 6:18 and Chron. 3:5). Here we read that they were decorated with angels, gourds and flowers. The New Testament church continued that tradition by decorating their meeting places with Christian symbols such as the dove, the ship, the shepherd, the vine and many others. These symbols have since that time beautified our churches (Reformed churches too). Many of these ancient Christian symbols you will discover in Mr. Veenstra's work.

A word about pictures of Jesus. Though, of course, we are forbidden to make pictures of God, who is spirit, Jesus is not only God, but also man. Pictures of Jesus have been in our homes in our children's bibles and our bibles for a long time. The same holds true for sculptures or images. They are three dimensional (instead of two dimensional) pictures. They may never become objects of worship. But in themselves they are not wrong.

Calvin, living in the time of the Reformation warned strongly against worshipping images. Nevertheless, he wrote, "I am not so scrupulous as to think that no images ought ever to be permitted. But since sculpture and painting are gifts of God, I wish for a pure and legitimate use of both of them." (Institutes Book 1, ch., 11,12).

Rev. J. Quartel,
Calvin Chr. Ref. Church,
Ottawa, ON

Indian ministries strike a responsive chord

The Christian Reformed ministries among Indian and Metis in the cities of Winnipeg and Regina, under the direction of Rev. Hendrick De Bruyn and Rev. Harry Kuperus, continue to grow in membership and outreach. Both congregations are blessed of God, as each Sunday again they gather for worship.

The Regina congregation has asked the Alberta South Deacons Conference for help in setting up a program for counselling alcoholics and their families. Indian people and other community leaders have shown much appreciation for the ministry, as it helps people find housing and work, builds family life, and teaches them that they are important in the eyes of God and that Jesus Christ wants to be their Saviour too. A film and tape presentation on this work will be available soon.

The Council for the Chr. Ref. Church in Canada has agreed to start up a third Indian Ministry in a Canadian city in a year or two.

Prince George (BC)
Chr. Ref. Church

The Canadian Bible Society in Africa

Present plans call for 75 new translations of the whole Bible in African languages to be completed during the 1980's. This decade should also see the completion of 150 additional translations of the New Testament into African languages as well as

hundreds of translations of scripture portions.

It is hoped that these translations will help in some measure to relieve the tremendous hunger for the Word of God that is currently evident throughout the continent.

For example, despite the tiny minority of Christians in Algeria, Morocco and Tunisia, there has been a significant increase in the demand for scriptures in that area. The church in North Africa is small and scattered with perhaps only 5,000 members in a total population of 45 million. Yet in 1981 almost 50,000 scriptures reached the people, including almost 40,000 scripture selections. This was a 712% increase over 1980 distribution. But these opportunities to share the Word of God were only a small reflection of what is happening on a large scale throughout all of Africa.

Distribution in Botswana increased 225% including a 151% increase in Bibles and a 161% increase in New Testaments.

In many countries the demand for God's Word exceeded the ability of the local Bible Societies to provide the needed copies. Many Societies reported empty shelves before the end of the year.

Inflation has created serious problems throughout Africa. Funds may not leave some countries for the purchase of Scriptures abroad, and often local production facilities are not available. These Bible Societies, therefore, must rely upon the generosity of others to supply them with the Bibles they need to reach their people.

Bulletin,
Salmon Arm Chr. Ref. Church

A theme for this year's family visiting

Article 65 of the Church Order of the Christian Reformed Church says that, "Pastoral care shall be exercised over all the members of the congregation. The minister of the Word and the elders shall conduct annual home visitation, and faithfully visit the sick, the distressed, the shut-ins, and the erring. They shall encourage the members to live by faith, comfort them in adversity, and warn them against errors in doctrine and life."

Our theme for this year is "Putting on the Whole Armour of God." In Ephesians 6:10-18 the apostle Paul tells us to be strong. We are called to battle. The battle has already been won by Christ on Good Friday and Easter. The complete victory will not be here until Christ returns.

Paul describes the armour of a Roman soldier he was probably tied to as a prisoner. It became a picture of the Christian's weaponry.

We battle an evil greater than human power. The works of darkness can be seen in the lives of many people.

The devil has many methods of deceiving us such as suggestive words in modern music, bad books, television. But as believers we should be able to stand our ground. We are to live the truth, with the whole armour of God.

Helping people in their struggle will be part of our task in family visiting this year. Some day the battle will be over. The strife will not be long. After today's noise of battle there will be the victory song.

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Greetings from the beautiful central valley of Costa Rica! Every morning we see the surrounding mountains clearly in the bright sunshine, and every evening we watch as the heavy rains wash everything clean. For us, the rainy season is really the nicest time of the year.

Our work with Alfalit gets more rewarding as we go along. Watching the country directors grow in their capabilities as they employ new strategies and experiment with new methods surely makes us feel all our efforts are worthwhile.

Many people have asked

us "What's it like living down there?" We usually answer that it's pretty much like living in Canada, except that the weather is warmer. A recent visitor pointed out that there are a few things we do quite differently. We wash our dishes in cold water, we wash the diapers by hand, one by one, in cold water. We keep sugar, flour, rice, bread, oatmeal, peanut butter, nuts, coconut, and fruit in the refrigerator so as not to attract mice or any other cockroaches in addition to the ones we already have. We check all glasses before use to ensure there's no ants crawling inside. We keep a lightbulb on at all times in each of the closets

to prohibit the growth of mold. We dust the furniture and clean the floors every other day, and still our house is probably not as clean as yours. We have decorative bars on our downstairs windows. We have a mosquito net hanging over Andy's crib. We probably eat more papaya than you do. And, all our communication with people other than North Americans, is in Spanish. Aside from these small differences, we'd say we live about the same as we would if we were living in Canada.

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Church News

Christian Reformed Church

Called

- Rev. Jack Quartel of Ottawa, Ont., to Hebron CRC, Whitby, Ont.
- Rev. Peter W. De Haan of Zion CRC, Oshawa, Ont., to Worthington, Minnesota, USA

Accepted

- Rev. Ralph Koops of Chatham, Ont., to Cambridge, Ont.

French radio minister focuses on Quebec

PALOS HEIGHTS, Ill. (Back to God Hour) - The Rev. Aaron Kayayan, the French language minister of The Back to God Hour, recently concluded that the word "Reformed," in Quebec, has a slightly different meaning from the word "Reformed," in France. Accordingly, he has announced plans to change the title of his French language program in Quebec from *Perspectives Reformees* (Reformed Perspectives) to *Perspectives Bibliques* (Biblical Perspectives).

The French language programs of The Back to God Hour are heard many times each week in Quebec, over several stations.

According to the Rev. Kayayan, the word "Reformed" has lost its religious and spiritual connotations in Quebec to a greater extent than in France. "Reformed," to a *Quebecois*, brings to mind "a change," "a renewal," or "a re-making." But that is not enough for the French radio minister, who considers The Back to God Hour's ties to the Protestant Reformation to be of primary importance in his ministry.

Perspectives Bibliques, the new title, does not refer directly to the Reformation, but it focuses on the Bible, which was the cornerstone of the Reformation.

"Changing the title was not a decision that was taken lightly," the Rev. Kayayan says. "*Perspectives Reformees* has aired for fourteen years in Quebec and eastern Ontario, and it has built up a loyal audience. It is almost like changing the name of a favourite restaurant or perhaps the name of an established magazine."

According to the Rev. Kayayan, the name change is just one of several new developments in The Back to God Hour's Quebec outreach. He also is bringing specific

Quebec-related material into the Canadian programs, increasing the cooperation between The Back to God Hour and its *Quebecois* supporters, and strengthening ties with the Farel (Reformed) Institute of Montreal.

Much of the renewed emphasis on the Quebec ministry is the result of the Rev. Kayayan's move to North America last summer. He and his family, at that time, decided to change the headquarters of the French ministry from Paris, France, to the International Communications Center of The Back to God Hour in Palos Heights, Ill. One of the reasons for the move was the availability of clerical and technical assistance in the International Communications Center. Increasing response had made it difficult for the Rev. Kayayan to keep up with a heavy load of correspondence, sermon preparation, and follow-up work.

Another reason for the move, says the Rev. Kayayan, was concern about his freedom to offer a Reformed perspective on social trends. Like other Back to God Hour ministers, he does not become involved in the politics of countries in his broadcast mission field. Despite that, he says, he encountered pressure from individuals associated with the government who felt he was making politically oriented comments on his broadcasts.

"I have found the *Quebecois* to be warm, friendly people," the Rev. Kayayan says with a smile, "once they come to know and trust you."

He notes that as a Parisian he is not automatically the recipient of warmth and respect. "As anyone who has travelled in Quebec knows, there is a deep-seated mistrust of things 'English' or attitudes imported from France.

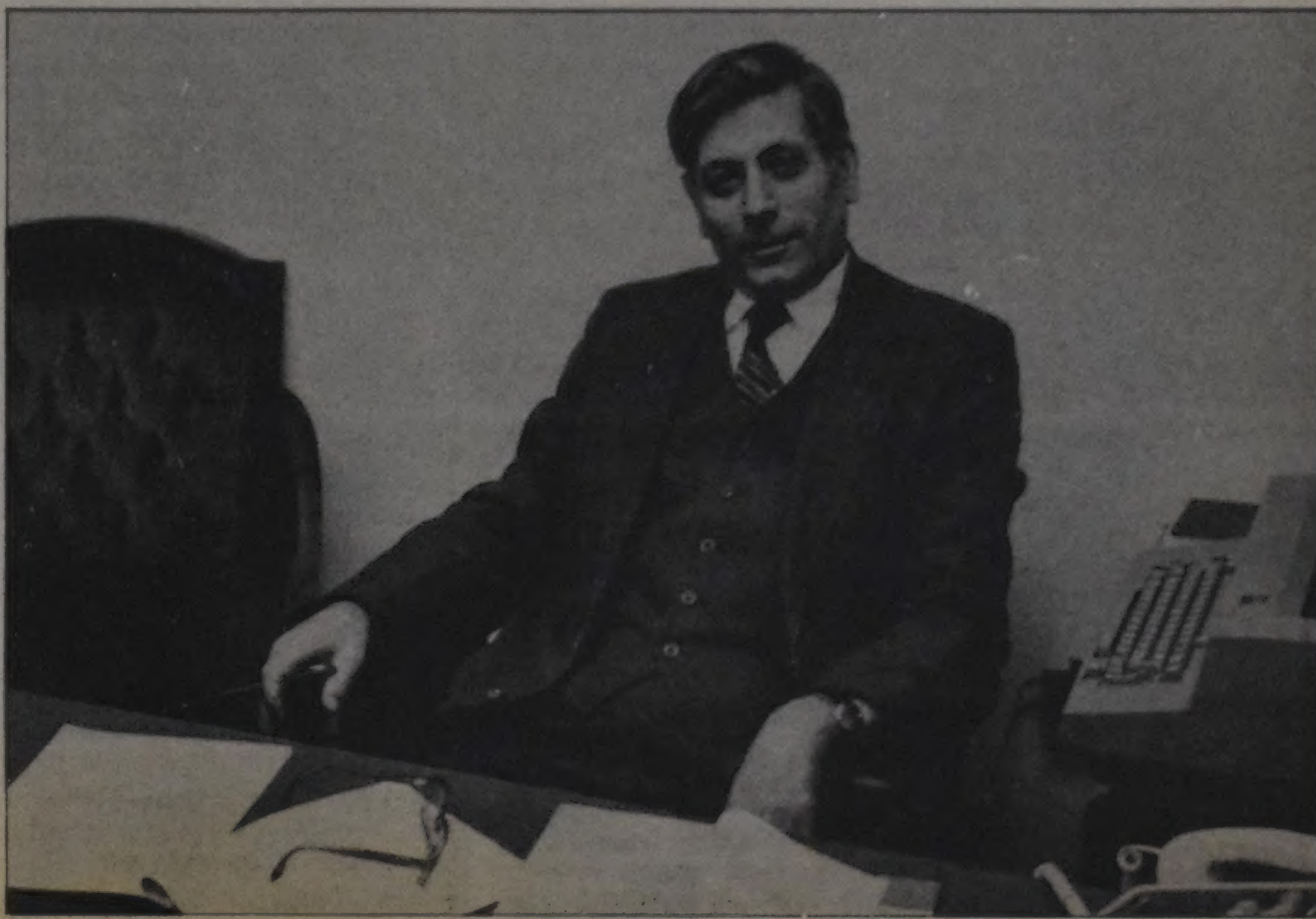
"The best way for me to approach my friends in Que-

bec," he notes, "is in a spirit of humility and openness. There is nothing unusual in that, of course - cross-cultural communication is best accomplished in that manner in any country. For me, there is the necessity of keeping away from the stereotypes that hinder interplay between people of Quebec and France."

During his last visit in Montreal, Rev. Kayayan had fruitful discussions with the Rev. David Craig and others who are active in the Farel Institute. The Institute currently uses all of the publications of The Back to God Hour's French language ministry, as well as correspondence courses written by the Rev. Kayayan. *Quebecois*

notes. "As time goes on, we will see increased cooperation, I am sure."

Of the state of the Reformed faith in Quebec, the French minister says: "It is struggling. There is much liberalism, ecumenism, and division within this very tiny segment of the religious population. The entire Protestant community is only



Rev. Aaron Kayayan, the French language minister of The Back to God Hour

Since moving to North America, the Rev. Kayayan has spent time in Quebec and has devoted energy to learning the nuances of the language as it is used in Quebec. The differences in the French language in Quebec and the language in France, he says, are something like the differences in British and North American English.

The Rev. Kayayan regularly reads magazines, books, and newspapers from Quebec.

associated with the Institute assist in follow-up work with radio listeners, and they also run ads calling attention to The Back to God Hour in local media.

Long range plans could involve cooperative ventures in literature production and bringing French-speaking Africans to the Institute for theological training. "We have discussed some exciting, concrete ideas," the Rev. Kayayan

about one per cent of the population, so the Reformed faith in particular is only a fraction of a fraction. It saddens me to see the weaknesses that afflict it.

"The ministry of the Reformed churches in Quebec," he continues, "must in some respects simply be 'faithfulness to the Word.' Patience and constant hard work must characterize their outreach, because they have so many obstacles to overcome."

FROM COAST TO COAST

ONTARIO

Brantford-CKPC... 10:00 p.m. 1380
Ft. Frances-CFOB... 10:30 a.m. 800
Hamilton-CHAM... 7:30 a.m. 1280
Guelph-CJOY... 9:30 p.m. 1460
Kapuskasing-CKAP... 9:00 a.m. 580
Kingston-CFMK... 10:00 a.m. 98.3
Newmarket-CKAN... 9:30 a.m. 1480
Ottawa-CFGO... 8:30 a.m. 1440
Owen Sound-CFOS... 1:30 560
Pembroke-CHOV
(Sat)... 7:00 p.m. 1350
St. Catharines-CJQR... 10:30 a.m. 97.7 MC
Sarnia-CHOK... 6:45 a.m. 1070
Stratford-CJCS... 8:30 a.m. 1240
Wingham-CKNX... 10:30 a.m. 920
Woodstock-CKDK...

NOVA SCOTIA

Digby-CKDY... 5:00 p.m. 1420
Kentville-CKEN... 5:00 p.m. 1490
Middleton-CKAD... 5:00 p.m. 1350
New Glasgow-CKEC... 7:30 a.m. 1320
Sydney-CJCB... 8:00 a.m. 1270
Windsor-CFAB... 5:00 p.m. 1450

ALBERTA

Brooks-CKBR... 9:00 a.m. 1340
Edmonton-CHQT... 7:30 a.m. 1110
Edson-CJYR... 10:00 a.m. 970
Ft. McMurray-CJOK... 9:00 a.m. 1230
Peace River-CKYL... 7:00 p.m. 610

BRITISH COLUMBIA

Abbotsford-CFVR... 11:30 a.m. 1240
Burns Lake-CFLD... 9:15 a.m. 1400
Kitimat-CKTK... 8:30 a.m. 1230
Langley-CJJC... 10:00 p.m. 800
Osoyoos-CKOO... 8:30 a.m. 1490
Penticton-CKOK... 8:30 a.m. 800
Port Alberni-CJAV
(Tues)... 9:30 a.m. 1240
Smithers-CFBV... 9:15 a.m. 1230
Summerland-CKSP... 8:30 a.m. 1450
Terrace-CFTK... 8:30 a.m. 590
Vancouver-CJVB... 9:00 a.m. 1470
Vernon-CJIB... 9:30 p.m. 940

MANITOBA

Altona-CFAM... 9:30 a.m. 950
Boissevain-CJRB... 9:30 a.m. 1220
Steinbach-CHSM... 9:30 a.m. 1250
Winnipeg-CKJS... 9:15 a.m. 810

NEW BRUNSWICK

Fredericton-CFNB... 10:30 a.m. 550
Newcastle-CFAN... 9:00 a.m. 790
Saint John-CHSJ... 9:00 a.m. 1150

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PERSPECTIVES REFORMEES

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CFCL-Timmins... 9:30 a.m. 820

QUEBEC

CHRS-Montreal... 8:00 a.m. 1090
CKLM-Montreal... 9:15 a.m. 1570
CKCV-Quebec City... 7:15 a.m. 1280
CHLN-Three Rivers... 7:45 a.m. 550

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Church

Evangelism and social involvement seen as partners

Leslie K. Tarr

"If we turn a blind eye to the suffering, the social oppression, the alienation and loneliness of people, let us not be surprised if they turn a deaf ear to our message of eternal salvation."

This sobering comment by a participant in a June consultation underscored the intimate relationship between evangelism and Christian social involvement. The Consultation on the Relationship between Evangelism and Social Responsibility brought together fifty Christian leaders from all sectors of the globe for a week of intensive deliberation. The gathering was co-sponsored by the World Evangelical Fellowship and the Lausanne Committee for World Evangelization.

The issue has been a thorny one in church circles. Members

of some mainline denominations have charged that their churches have become involved in social justice issues to the exclusion of evangelism. In the atmosphere of polarisation, some evangelicals have expressed concern that if churches become involved in social action, evangelism may be neglected and finally abandoned.

The week-long Consultation, which was held in Grand Rapids, Michigan, grappled with the issue, heard position papers, responses and case studies and came to a remarkable consensus. "Although our agreement is not total, it is substantial, and we have been given grace to face our disagreements with charity," stated the document issued at the end of the week.

That document, *Evangelism and Social Responsibility: An*

Evangelical Commitment, to be released as a booklet, will be scrutinized by churches and Christians concerned about effective mission in today's world.

The statement re-affirms the primacy of evangelism and endorses the declaration of the Lausanne Covenant that "in the church's mission of sacrificial service, evangelism is primary."

The primacy of evangelism, the statement contends, was simply a logical and conceptual one. "Seldom if ever should we have to decide between satisfying physical hunger and spiritual hunger, or between healing bodies and saving souls, since an authentic love for our neighbours will lead us to serve him or her as a whole person."

Having stressed the inter-relationship of evangelism and Christian social involvement, however, the report affirms that "the supreme and ultimate need of all humankind is the saving grace of Jesus Christ."

Evangelism is primary, it states, because "the very fact of Christian social responsibility presupposes socially responsible Christians, and it can only be by evangelism and discipling that they have become such."

Evangelism is primary, too, it adds, because it relates to people's eternal destiny. "In bringing them Good News of salvation, Christians are doing what nobody else can do," the statement says.

Social action is described as a *consequence* of evangelism, a *bridge* to evangelism, and a *partner* of evangelism. "They are like the two blades of a pair of scissors, or the two wings of a bird."

The statement points out that the relationship is so close that the two frequently overlap. At the same time, Christians are reminded that "they should not be identified with each other, for evangelism is not

social responsibility, nor is social responsibility evangelism."

That close link is further stressed, however, with the statement that "evangelism, even when it does not have a primarily social intention, nevertheless has a social dimension, while social responsibility, even when it does not have a primarily evangelistic intention, nevertheless has an evangelistic dimension."

Several case studies presented at the Consultation convincingly demonstrated the integral relationship between evangelism and Christian social responsibility.

Dr. John Perkins told of the emergence of the Voice of Calvary, a ministry of evangelism and reconciliation in the southern American state of Mississippi which had been the scene of ugly racial incidents. Perkins, who was born in that state, had moved to California where he became a Christian. In 1960, he returned with his wife and family with the intention of ministering among his fellow blacks.

On settling in the small town of Mendocino, the couple soon realized that they could not carry on an evangelistic ministry divorced from practical, compassionate involvement in the lives of those around them who, in many instances, lacked adequate food, housing, clothing, health care, education, and jobs. Perkins became persuaded that meeting those needs was an indispensable prerequisite and accompaniment to the preaching of the Gospel.

The Voice of Calvary Church was organized in 1964 and, since then, the outreach has extended far beyond the small Mississippi centre to other parts of the state. The concept has been extended to include both blacks and whites in an over-arching ministry of reconciliation.

The holistic ministry includes thrift stores, a co-

operative farm, adult education, health centres, tutoring services, recreational programmes and housing co-operatives.

"At the centre of the ministries is the Voice of Calvary Fellowship," Perkins stated. "As a growing body of Christians, both black and white, it is an active testimony to the reconciling power of Jesus Christ."

Perkins contended that the partnership between evangelism and Christian social involvement was imperative if churches were serious in their professed concern to minister to the poor in society. In a book published this year, he presents a blueprint to guide the evangelicals in a holistic outreach with a balance of evangelism and social involvement (*With Justice For All*, John Perkins, Regal Books).

In another case study from Africa, F. Kefa Sempangi, director of Africa Foundation, Inc., told of his return in 1979 to Uganda which had been devastated by the reign of terror under dictator Idi Amin.

"Uganda had become a solitary place, everybody caring for his own," he told the Consultation. "The rampant killings continued even after the liberation. I personally wondered whether Uganda had become a godless society, or a society forsaken of God."

Sensing that no effective evangelism or discipling ministry could be undertaken apart from a compassionate, practical ministry, Africa Foundation launched a children's home. "It started as a ministry of mercy toward the suffering children," Sempangi recalled.

That tandem of evangelism and social involvement has been greatly expanded since that time. The African Christian leader told of street meetings during 1981 in market places where evangelists engaged in "garbage evangelism." "Besides conducting street meetings in the market places, they took shovels and started clearing the garbage in Nakasero market on to a government municipal vehicle."

A 64-page booklet, *Evangelism and Social Responsibility: An Evangelical Commitment*, emerged from the Consultation and is expected to form the basis for wide-spread study and discussion in churches around the world. The report is being co-published by Pater-noster Press in England, and the Lausanne Committee for World Evangelization.

Evangelism and Social Responsibility: An Evangelical Commitment (Lausanne Occasional Papers #21) is available from offices of the Lausanne Committee for World Evangelization: P.O. Box 1100, Wheaton, Illinois 60187 U.S.A. (\$2.00 U.S. each).

Leslie Tarr is a free lance writer and a teacher of communications living in Toronto

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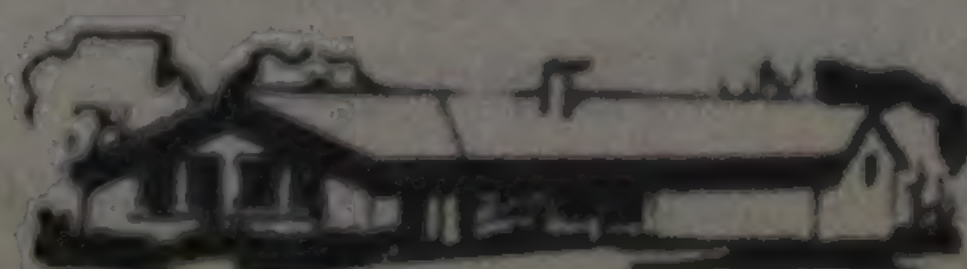
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News - International



A Christian looks at international politics



Ben Vandezande
News

Justin Cooper is Acting Dean at Redeemer College. Ben Vandezande talked with him about his specialty, international relations. Here follow a few parts from that interview.

Would you say that the nation state today is somewhat limited to deal with several of the issues that call out for international justice?

Dr. Cooper: "Precisely. There are, I guess what we can refer to as cross-boundary kind of realities: cross-continental flights or acid rain. These are realities which may demand a government type of response. A nation-state, because its authority is limited to one particular place on the earth, simply can't deal with these by itself.

"Then the question arises - if something needs to be done who is going to do it? One of the main things that I'm looking at then are the possibilities of international or transnational political institutions, political structures where decisions, laws, regulations, whatever ... can be made which will in a just way order particular types of relationships between different countries."

Recently there was the Law of the Sea Conference and eventually there was an agreement signed out of that. Is that the kind of thing you're looking at as being helpful here?

* "The Law of the Sea is a

meeting of some 120 nations which has been going on now for over 10 years trying to negotiate a very complex treaty to govern Maritime traffic, fisheries, the exploitation of resources like oil near a coast-line and also the mining of minerals in the deep sea bed. The countries involved are trying to set up an international authority with uniform laws which will then regulate things like shipping - who will be licensed to mine deep-sea minerals? who will get the profits? which straits are international straits? how much pollution can ships drop off as they come close to different waters?"

Do you see that as the kind of thing that is needed more and more in the future?

"Yes; always, of course, in particular areas. In other words when we talk about the Law of the Sea, we're not talking about a world government. We're talking about erecting a very limited type of authority which will enable relations between nations to be carried on in a regular and, one would hope, just manner."

Any reading of a daily newspaper, which does tend to pick up on the worst of what's going on in the world, does give us the reading that the scene in international relationships is basically "clutch and grab". It's what can I get for the advantage of my country. There isn't a whole lot of concern with justice and stewardship. How realistic is it to talk about a Christian approach to international relations given that reality?

"Okay, the reality of clutch and grab cannot be denied. But equally real is the fact that governments are in the first place

servants ordained by God to promote justice and to punish evil, the way Romans 13 tells us. This task is not only national in character; it also implies duties of fairness and justice beyond borders. If governments trample on these then it is realistic to call this disobedience. Political witness to this



Justin Cooper

reality can strengthen protests which make it less easy for governments to continue their injustice."

What about the role of the U.S.? Have you seen a shift at all in what the role of the U.S. actually is or what President Reagan perceives it to be?

"In spite of Reagan's rhetoric against Communism, I believe that there is now a different attitude towards the Soviet Union than there was immediately after World War II. Right after the war, of course, there was still a bit of euphoria because we were all talking about democracy and we didn't know that they defined it differently than we did. After that rude awakening was felt then, of course, we had the cold war and the mania to encircle the Soviet Union in a series of alliances, so-called defensive alliances, to contain them. Of

course, the unspoken premise always was, to maintain American supremacy.

"I think we have seen a shift in two respects with regard to the U.S. view to the Soviet Union. One is, they have come to realize that the Soviet Union is at least close to being their equal and in fact perhaps in conventional forces now they're superior. (The nuclear question aside). I think they've also begun to see that communism is not monolithic because relations have been opened with China. China is also a communist country, but is not hand-in-hand with Russia. It is different. In fact we are fast moving to a tri-polar world and not the bi-polar world of the U.S. vs. Russia colouring every international confrontation. There soon will be, if there are not already, three partners which have to be reckoned with, and it will not automatically be a two against one situation where the two communists are partners against the so-called free world."

Are you saying that Reagan's rhetoric is out of touch with that reality?

"Well, he may have some unstated reason, but on the face of it, yes. For him to continue to talk simply about communism is simplistic in view of the diversity we see of communism. In my view, even the marxist-guerrilla groups that we see springing up in various parts of the globe, although these are definitely encouraged by the Soviet Union or at times by China are not controlled by Russia. They are not little Russias springing up. They have minds of their own. We see a number of marxist nations belonging to the non-aligned bloc if we want to talk about blocs in international

politics. That, I think, is one reality in terms of the U.S.' perception of its place."

Do you see some real hope that these kind of international bodies will in fact help people in developing countries?

"I think that more justice is going to be done, but justice is often done not simply out of good will alone.

"The current threat of an international banking crisis I see as a very positive thing. That may seem ironic, but the reason I see it as something positive is this, the very countries that are still reluctant to give higher prices for commodities or allow manufactured goods in from the developing countries without putting tariffs on them to save their own weak industries in their own countries - those countries are also the lenders of the money to the developing countries. So they are in a catch -22 situation. If they don't start to allow the developing countries to make profits the way they also make profits, so that those profits can be turned into building more factories, building up the economy, these countries are going to default on them and they're going to pull down the whole banking system.

"So I see the catch -22 as a good thing which is going to help push along the western countries to say, 'We have got to be more fair and more just in our economic dealings with these developing countries or we'll end up ruining them and ourselves.' After all, we are in this international economy together. And if we think we can just do a "catch and grab" number and think we'll be insulated from the effects of our disobedience, we're kidding ourselves."

How is foreign policy made?

Foreign policy is a mystery to most of us. Yet each day's reading of the paper reflects the policy decisions of one country or another. Canada's foreign policy is you might say "foreign" to most Canadians. We simply would not know what Canada's position is on many topics.

The problem is due in large part to the fact that foreign policy rarely has a chance for much input. Parliament has debated on it for less than one week in the last decade.

There are, of course, several groups that are attempting to influence foreign policy. In order to intercept them, the government and the Department of External Affairs have set up several mechanisms to deal with such groups. This list is not complete but it may help us to understand why influence is hard to exert.

1. Formal consultations: The Minister of External Affairs and/or high ranking officials frequently meet with various delegations. The reception is usually polite, the discussions are formal and for each group infrequent.

2. The Standing Committee on External Affairs and National Defence: This is the most common form of input by groups. The North-South issue and foreign policy in the Caribbean are the most recent examples. In fact, neither Mr. Trudeau nor External Affairs attends or is very intensely involved. Several MPs in the Committee have come to feel they are a lobby within the government. (There will be a further article on this in the near future).

3. Seminars and consultations: Some groups are invited to a larger meeting where an

official from External Affairs presents a speech and invites reaction. This is more likely a way for government to build up support for its policy rather than getting significant input.

4. Government sponsored non-governmental organizations: Sometimes the government will sponsor a national organization to address a specific international issue that is creating controversy. This agency then invites input on the issue from interest groups. However, this agency is not intended to challenge External Affairs. The board and the executive director is picked with this in mind.

The most recent example is the Future's Secretariat set up to deal with international development. Its director was David MacDonald who received neither the funds nor the supportive board he needed. A year later, it folded.

This description is not intended to make us despair. Rather, we must face up to the very real obstacles in influencing foreign policy.

We are called to be interna-

tional citizens but we are often without the platforms for meaningful input. In future articles, we will explore some of these issues and ways we could have an influence.

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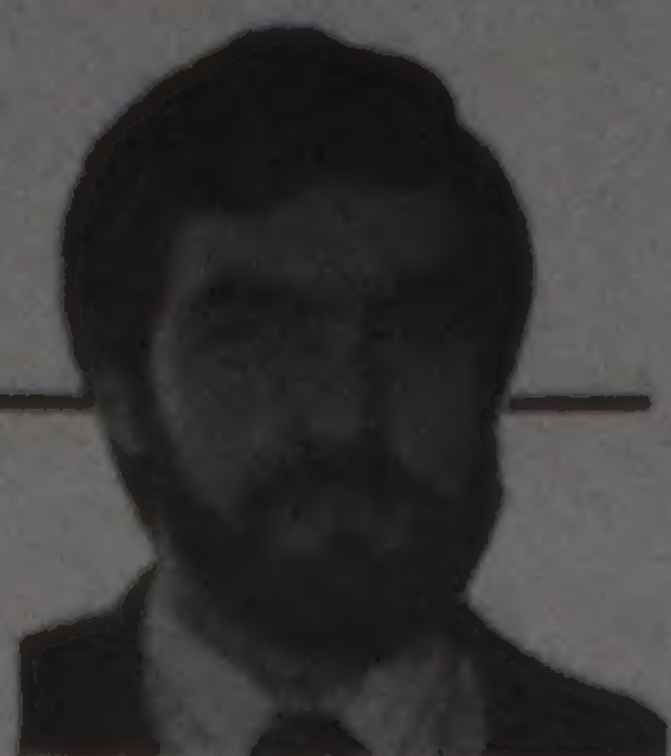
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By Harry A. de Vries



Student impressions, expressions

If God were standing here right now, grade 3 students in Pacific Christian School in Victoria were asked, what would you say? Mandi: "How old are you?" Ian: "Who invented church?" Travis: "I would ask him for his autograph." Shawna: "What does heaven look like?" Lisa: "Why do people die?" Nicole T.: "Why do we have school?" Jennifer: "How can you be everywhere?" Grade 5 students came up with some interesting definitions of new words before their meanings were taught them. Prism: a place where criminals are kept. Transparent: a foster parent. Iris: people that are half Irish. Pigments: Mints shaped like pigs; a pig that makes mistakes; pigs that like mints. A teacher's work seemingly has its interesting moments. Grade six student, Ian G. wrote the following poem which appeared in Pacific's newsletters where some of the famous quotes also appeared:

A psalm of praise

When I look at big mountains
And those huge trees
and all other things in
your creation, I know that
no one can match God and
create such beautiful things.

I feel like a small insect
when I look at his mountains;
how majestic they look.
Yet he cares for us more
than anything in his creation
and I praise and thank
him for that.

More about symbols

What's in a symbol? Mrs. Margaret Riemersma who is art teacher at Quinte (Belleville) Christian High and who designed the school's symbol (logo), explains her creation as follows.

"The symbol is circular, because that represents the unity of all areas of study in relation to our source Christ (symbolized by the fish). The fish is an ancient symbol whose original meaning was Christ or Christian or Christ-like.



"The dark circle is set slightly to the corner of the larger circle. The combination of the two circles and the fish is symbolic of the Trinity, and can also be seen as the all-seeing eye of God.

"Quinte Christian High' is placed within the lower circle because it (education) represents only a small portion of the world-life view. All things fit to create a total man, especially one dedicated to service for the kingdom."

The symbol shows a bright orange fish on a bright blue inner circle, with black lettering. Mrs. Riemersma notes that the choice of colour is also symbolic.

"Blue is an ancient colour of purity and life. Water purifies us in baptism, for example; it is a cleansing. So also education reveals to us God's truth in the Word and creation. Orange is like light ... and the light of the world is Jesus.

Orange is also a colour of joy, like a sunset. The orange and blue work well together creating a vibrant contrast; a joyful playful symbol of love for each other and for Christ."

Sorry, folks, we cannot print the logo in full colour.



DUTCH DRESSING: Durham Christian High students (l. to r.): Wanda Hielema, Krista Herder and Carol Kobes dressed up in Dutch costumes last week when the entire school body set aside regular classes for an indepth look at various culture heritages that make up the present day Canadian mosaic.

Durham focused on Ethnic Cultures

BOWMANVILLE - The week of January 17-21 was designated as Special Emphasis Week at Durham Christian High School in Bowmanville, a week in which regular classes were suspended and the whole school got involved in an in-depth study of a topic of relevance in an integrated manner. In previous years this week has featured "Food and Nutrition," "Death and Dying," and "Work and Leisure."

The theme of this year's study was "Ontario's Cultural Heritage," a look at five different cultural communities that play a part in Ontario's culture. One goal for the week was to encourage students to feel good about their own religious, cultural tradition, which for most of them is reformed, Christian, Dutch-Canadian. Another goal was to introduce the students to people from other communities and cultural traditions, and to dispel some myths and stereotypes that keep people from taking

others seriously as people.

The week had been divided into special days. Monday was "Dutch Day," a day to explore the Dutch roots, immigration experiences, and cultural conflicts of many in the community and to examine what it means to look at others through "Dutch-Reformed eyes."

On Tuesday, "Native Peoples Day," native students and speakers led the school in workshops, films and ceremonial dances to build an awareness and greater appreciation for the heritage of Ontario's first settlers.

Wednesday was "Trips Day" in which students did not come to school but instead went out to explore, in groups, places of historic and cultural importance in Bowmanville and surrounding communities. Since the area is rich in Loyalist tradition, Thursday's morning session was devoted to an overview of the Loyalist contribution to Ontario society. The remainder of the day was taken

up with a look at the French-Canadian community, especially its ties with the Roman Catholic Church in shaping its cultural identity. Thus Thursday was aptly labelled "Loyalist/French-Canadian Day."

The final day of the week was "Mennonite Day." Through speakers, workshops and films the students were introduced to the distinctive Christian and alternative lifestyle of the Amish people.

Visual displays, cultural paraphernalia, and a sampling of ethnic food from each group were also part of the planned activities and as in other years, members and friends of the Durham Christian High School Society were invited to all the functions of the week. The presence of parents at the events of Special Emphasis Week has been an added positive feature. Students' participation and involvement in the activities was compulsory and was designed to contribute to their term grade.

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Het 'Grote Gebod' beschrijft een stuk geschiedenis van het verzet in Nederland en is de heenwijzing naar het Woord van Christus: "Gij zult God liefhebben boven alles en Uw naaste als Uzelve." Dit Grote Gebod was het devies van LO en LKP, het richtsnoer voor de hulp aan honderdduizenden onderduikers. Het was het motief voor honderden levensgevaarlijke overvallen op distributiekantoren, bevolkingsregisters, arbeidsbureaus, gevangenissen, wapenopslagplaatsen enz.

De boeken zijn een betrouwbare document, gebaseerd op feiten, op de geschiedenis van de verzetslieden in LO en LKP.

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Community Report

The Beauty of Jagged Mountains

"I've been cut by the beauty of jagged mountains
and cut by the love that flows like a fountain
from God
So I carry these scars, precious and rare,
and tonight I feel like I'm made of air..."

(Bruce Cockburn - *Dancing in the Dragons Jaws* "Northern Lights").

Viewing jagged mountains, experiencing blustery, cold, dark days of December, reading gripping novels, and listening to the music of Bruce Cockburn are all parts of God's beautiful Creation here in Alberta. Are we involved in this? Do we as a community care about the world around us? Do we care about the arts?

During the Fall of 1982, the Kings College in Edmonton treated the community to a series of lectures entitled "The Arts in the Christian Community." Many of those attending were sparked with new enthusiasm to get "Appreciatively involved" in the arts as Christians.

Dr. R. Savage flung the series into gear by grappling with such basic questions as: 'why care about the arts?', and 'why do we think the way we do about the arts?' He gave an excellent synopsis of the historical views of art which affect us now. This historical background shed some light on the reasons for the arts having such a rough time in our culture and in our churches.

In relation to music, Dr. L. Zuidevaart dealt with both classical and folk types of music. He examined Bela Bartok's

music, giving a sampling on the piano as well as recorded pieces.

Dr. Zuidevaart also perceptively delved into Bruce Cockburn's complexities as a Canadian Christian guitarist, singer and songwriter. Many Cockburn "fans" came to this lecture, eager to understand the changes Cockburn is undergoing in his latest albums, *Humans* (1980) and *Inner City Front* (1981). Cockburn seems to be sprouting an aggressiveness which appears to be both directed at Christians, who don't seem to be doing much even though they have the answer, and at society, with all its "grim travellers" beset with social evils. Where do we stand as Christians? Cockburn appears to be asking.

The field of literature was probed by Dr. K. Ward and Dr. L.A. Hales. Dr. Ward focussed on types of literature, and how and why people read. Do we read novels to escape boredom or frustration? We should be reading to get a handle on another part of Creation, to try to understand historical periods, or to dance along other clouds of fantasy, while still viewing the world around us. Dr. Ward



King's Professors (l. to r.): Zuidevaart, Hales, Savage and Ward

suggested we grapple with various types of literature, along with our children, so that we don't just "drink milk". The richness of literature has to be experienced and explored.

Dr. Hales' presentation elaborated on the makings of literature. She gave an in-depth analysis of Flannery O'Connor's *A Good Man is Hard to Find*. O'Connor, a devout Roman Catholic, sums up literature as a "plunge into reality" rather than a form of escapism. Dr. Hales sees O'Connor as facing a world which is "grim," rather than the "sweet and innocent" world which many Christian authors tend to portray. This

realism was termed by Dr. Hales as the "John the Baptist" genre in Christian literature.

The challenge is here for our Christian community - to plunge into reality as writers and musicians, and also as appreciators of the arts. Dr. Savage sees the central reason for caring about the arts as lying in the Scripture. After all, he says, isn't the Scripture itself a tremendous piece of art? The 'beauty of jagged mountains' is portrayed very poetically in the Psalms. So, of course, we care about the arts!

Jane Hoogendam-Rietsma,
Edmonton, Alta.

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Missions

Buria - the trouble-shooter

Editor's Note

This is the last article in a series of four on life in the remote bush lands in Papua New Guinea. In the previous ones author Missionary Erik Schering described three young converts in their struggle to live their Christian commitment in a society still so interwoven with paganism. In the present article Rev. Schering introduces an older convert, the village chief Buria, who devotes his considerable talents to improving the quality of life in the several valleys of which Ambunti is the centre. Buria is especially concerned that conflicts be settled in the way of justice and not by tribal warfare. For Buria Christ's grace touches every moment of daily life.

Calvinist Contact thanks Rev. Eric Schering for his fine contributions.

Erik Schering

Madawai is Buria's home town. He gets back there every so often to see family and friends. He was the tultul (pronounced: tooltool), or chief, of the village when Neal and Martha Kooyer (Wycliffe translators) first arrived and he provided invaluable assistance in helping them learn the unwritten Washkuk language.

It wasn't until his wife Mukuchuwa became very sick and was on the verge of death that Buria began to earnestly seek the Lord. He prayed passionately that the Lord would spare her and when He did, Buria decided that God was in control and that He was to be obeyed.

One result was that Buria began preaching the Word of God in other villages. The Wayuwas people in particular were resistant to the gospel, but nevertheless many times Buria confronted them with the factuality of their sin and the reality of the person of Jesus Christ. On one occasion after his message had fallen on deaf ears, he walked right into their village Spirit House and got down on his knees and prayed.

The Spirit House is off-limits for all women and children. It is the place where the men gathered to beseech their deceased ancestors for productivity in gardening, protection against sickness, and strength for battle. But here Buria fearlessly walked in and prayed to the Creator God to get rid of the evil spirits in this place.

The astounded Wayuwas men watched, and then began whispering that the gods resident in the Spirit House would surely bring sickness upon Buria for his improprieties. The Wayuwas people did believe that the carved images in the Spirit House have supernatural power. But Buria experienced no sickness.

Buria stayed in Wayuwas for six months, preaching incessantly that gods of wood have no power whatsoever. Many came to the conviction that God is in control and yielded their lives to Him. Buria built a house of worship there, and today a daughter school of Ambunti Akademi is located in this same village of Wayuwas.

Around 1968 Buria and his family moved to Ambunti because his help was needed in getting the new Christian school started. He helped put up the corrugated iron roofing and he supervised the school children as they constructed dormitories made of bush materials. Since about 80-90% of the school kids were from villages quite a ways up the Sepik, it also became Buria's task to pilot the canoe to bring kids periodically to and from Ambunti. In this way he was able to maintain good contact with the villagers who were sending their children to Ambunti Akademi.

Buria's role as a trouble-shooter is a valuable one. At the monthly meeting of village leaders in Ambunti, com-

plaints invariably arise. Sometimes they gripe about the lack of government services (e.g. medical aid posts, schools) in the East Sepik Province. Other times they grumble about one of the businesses in the area or about one of the missions in Ambunti. Whenever Buria is in Ambunti, he will attend those meetings, and when the work of Pacific Island Ministries is attacked unfairly, he will set the record straight. Buria is not a man to dodge difficulties that come up.

Over the last three years Buria has spent quite a bit of time in Maposi, where another

were relatives of his, and quite a bit older than he. But there was also a young woman of 18 or so by the name of Lucy. In the middle of the night Paulus went outdoors to use the toilet. Lucy was sleeping near the doorway. This much everyone agreed on. From here on, however, different accounts were presented at the "court hearing."

Paulus' wife made the following claim: When Paulus returned, he noticed his wife was snoring (infact she was faking it) and so he made a sexual advance on Lucy. Then suddenly the wife called out,

named Michael was aware of where the 10 six-gallon tanks were being stored and so he got hold of some matches to see how fire and gasoline got along. As it turned out, they got along much better than he expected. A series of explosions scared him half to death and he had to jump into the nearby river to douse the flames engulfing his body. He then scurried away to his home in Yapataui, a neighboring village of Maposi.

Buria saw the smoke and he immediately knew what had happened. After checking it out, he discovered that not only was all the gasoline burned up,



Madawai Chief Buria with his wife Mukuchuwa

one of the satellite schools of Ambunti Akademi is located. He supervised the vast majority of the work on the grass airstrip. Every once in a while Buria would consult with the missionaries on what needed to be done, but by and large, he was the one who directed the work. The airstrip was completed in November 1981 and had its first MAF (Missionary Aviation Fellowship) Cessna descend on its 500 meters at that time.

The government doesn't bother providing schools, medical services, or policemen for places like Maposi because it's too far into the jungle. (Maposi is an 11 hour canoe trip from Ambunti if all goes well). Jungle justice has it that if a man wrongs another man, the latter's clan takes it upon themselves to avenge the wrong-doing.

And so in this kind of a situation Buria became a self-styled judge, and in the process he taught the Maposi people something about justice and the proper settling of disputes.

One incident in 1981 went as follows: On one particular evening a young married man by the name of Paulus had some five women sleeping in his one-room house besides his wife. Four of the women

"Hey, what's going on?"

When Paulus took the witness stand he maintained complete innocence, claiming that he had to brush Lucy's leg aside to get inside the doorway. Lucy also stated resolutely that Paulus had made no advance on her.

Buria, who serves as prosecuting attorney, defence attorney as well as judge, asks Paulus' wife whether she saw anything with her own two eyes. She had to admit she did not. She just heard some goings-on. So Buria declared the case dismissed on the grounds of insufficient evidence.

Buria himself tends to believe that Paulus was guilty but he seeks to follow certain principles of justice, such as the presence of one or two eye witnesses. And he also wants the Maposi people themselves to learn due process of law, instead of resorting to clan fighting, which has been the traditional mode of settling disputes.

Another incident in Maposi left Buria without means of transportation to get back to Ambunti. When Buria goes to Maposi, via canoe, he usually takes about 55 gallons of gasoline with him, as he needs about 30 to get up there and 25 to get back. A young man

but also the two Johnson 25 horsepower motors. He also learned that Michael had taken off into the jungle and realized that he would be very difficult to track down. So Buria improvised and declared he would take Michael's brother down to Ambunti to serve the jail sentence. Word got to Michael in Yapataui and he realized it just wouldn't be fair to have his brother serve his sentence, and so he turned himself in. Buria's ploy worked!

So down to Ambunti they went. Buria reported the incident to the police, who in turn asked Buria what he thought the jail sentence should be. Buria recommended 6 months and that's what the sentence was when Michael admitted his guilt.

So how does one describe Buria's job? He's an airstrip builder, a worker supervisor, a judge, a lawyer, a trouble-shooter, a policeman. He is truly a man for all seasons in the Sepik River Valley. But still he does not boast of his abilities. When he prays, he says, "Lord, we know that all we have does not come from our own hands. No, it comes from You." It's a rare thing to see a man fill such diverse roles and yet remain cheerful and not self-seeking. But such a man is Buria.

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People

Greater depth, more trust, more risk ... says Sid De Waal

This year marks 25 years that Dr. Sidney De Waal, President of The King's College, has contributed to the area of Christian education. De Waal, a former teacher, pastor, principal, missionary, theological professor at the John Calvin seminary in Mexico, professor of psychology and campus chaplain, expressed appreciation for the "rich experience" he has been given. He was interviewed by Alberta Editor Wally van de Kleut.

C.C.: How do you reflect on your past 25 years associated with Christian education?

S.D.: I see that in the midst of tremendous changes we've gone through politically, socially and economically, we're still dealing with the same issues and challenges: what does it mean to be Reformed, Christian, and distinctive, in our thinking and in our living. But it has become more difficult to state this clearly because the world has become more complex. I think we've become more unfocused in our thinking and speaking.

C.C.: Why do you think we have become more unfocused?

S.D.: More people than ever before are saying, "This is the way to go; this is the answer." More people are saying that while the foundational questions have become more fuzzed. In my opinion, the lack of focus is related to the question of what is authority, and what is the authoritative Word of God for life.

C.C.: I understand as well, from what you are saying, that we really haven't developed the ability or the willingness to work with one another cooperatively. Do you see that as a problem?

S.D.: It has become more difficult to work cooperatively because of the claim of exclusive insight on the part of various groups. It has also become more difficult because of growing distrust among various groups. We must listen to each other, and then ask if our communal listening is in tune with what we understand God's Word to be saying.

But we don't know anymore what God's Word is saying. That is to say, we have become so concerned about maintaining certain stances, and how we go about doing certain things, that the real questions have become secondary.

In other words, we have gone more in the direction of outward appearances than the principles behind a group or action. Only when we first clarify principles can we look at each other's work more trustingly.

The original intention, I think, was to be a unifying force, everyone working in his or her own area, but because we've begun to attack the way others are doing things, claiming unfaithfulness in such activities, we have lost our unity and the basic principles in our activity.

C.C.: Does the need for unity apply to the Reformed colleges in Canada?

"People are saying Christian higher education is not to be trusted."

S.D.: Yes. The future of Christian higher education in Canada within the Reformed movement and tradition is certainly dependent on God's blessing, but it must also be worked out, and can only succeed, if the various existing institutions work together and find some way of establishing one strong institution across Canada.

It's not important what form that takes on; it could be one campus, or three campuses, or five in a federated

relationship. But there just is not the financial base or the resources of professors with a Reformed perspective to serve all of these institutions.

C.C.: How would one bring together the differences of each campus under a federated structure?

S.D.: I believe that the first step would be that the institutions would have to sit down together to see what they have in common. The first step would emphasize unity of educational purpose.



Mr. Sid De Waal, President of The King's College

In such a discussion we would also discover some real differences: in which way is each college structured, how does each college see its relationship to the church or to the home, how does each college see its responsibility to the society in which it lives. But either we will become more unified under a federated structure within which there is the freedom for different campus structures, or we will each go our too separate ways.

C.C.: Would you say that advanced scholarship is respected these days?

S.D.: No. One of my greatest disappointments of the last few years is that also in the Christian community there is a growing disdain for higher education. Now I understand that higher education is not for everyone. We need people in the trades - there also we must bring to bear our Christian views on our labour. In the Christian community we have to spend more money on developing schools that meet the needs of those who go into trades and vocations.

My disappointment is that people are saying Christian higher education is not to be trusted. People question the need to examine underlying philosophies and principles, and higher education is seen as pulling people away from their simple faith in the Lord Jesus.

If that is indeed taking place in certain instances, our calling is to maintain and further develop Christian higher education that builds us in our faith and in our Christian commitment. I'm afraid, however, that we don't have much chance for that right now because we are not really dealing with principles anymore but only with outward manifestations.

C.C.: What does it mean to truly live the Reformed way of life?

S.D.: To live as a Reformed person is to have the freedom and authority to take a

good look at creation, come to a full understanding of everything that God has created and make use of all that in the coming of His Kingdom.

To be Reformed is to have the freedom to search, and always to review again and again what I believe and how I'm living, so that I may become even more obedient in my response to God in all I say and do. In this way we must begin to understand and accept that no one has a corner on the truth, even though we think that being Reformed is the most adequate way of understanding God's Word and world.

C.C.: Does such an understanding of being Reformed allow room for working with other Christians toward greater ecumenical Christianity?

S.D.: One of the hallmarks of the Reformers was that they were very ecumenical in their thinking and in their approach. To be truly Reformed, for me at least, is to be thoroughly ecumenical.

I might put it this way: the mission-

forming, which means that we ought to be able to learn from others.

C.C.: Your answers all point to the perception that we need renewal. Concisely, in point form if you will, what are those elements of renewal as you see them?

S.D.: A fresh look at what our faith is, unafraid of what it may do to our traditions, our customs, or the comfortable circumstances in which we have grown up. Renewal, if it is going to be genuine renewal, requires the working together of all who submit themselves to the Lord Jesus Christ and of all who accept the authority of God's Word.

Renewal requires risk. What I've been talking about is taking risks. I'm concerned about a tendency to hang on to outward forms and traditions to thereby justify the depth of our faith. Taking risks means taking our starting point in God and His Word, we thereby move on, trusting that the Spirit of God will lead us from out of that starting point.



ary character of being Reformed is that we move out and that we proclaim boldly and freely what we believe to be the truth of the Lord. At the same time we must be good listeners. Even though we're Reformed, we're also always re-

"To be truly Reformed is to be thoroughly ecumenical."

Only then will we really experience surprises. Why does the Christian community seem so dried up and ill-at-ease sometimes? Because we aren't taking risks anymore. And, therefore, we aren't experiencing surprises anymore in so many areas of life. No more surprises means we also lack joy.

In one word, let's risk, and really begin to sing praises!

DAD

The hours spent walking by your side,
You loved it so; you took such pride
In all the beauty God had made,
If only you could have longer stayed.
You did His work, Dad, with your all;
There is so much I now recall.
If only I could see you smile,
If but for a little while.
God gave you much in all your years,
And as I struggle through my tears
I won't forget the hours shared
With you, Dad, because you cared.
God gave you strength His will to do;
He gave you courage to see you through.
He gave you love, not once, but twice,
And that will all of us suffice.
For through that love you shared again
We gained new strength to heal the pain.
You left behind a woman dear
Who knows our thoughts are always near.
And as the nights ahead may be
Somewhat dark in many ways,
Your praise to God eternally
Will see us through our days.
For as we now are called to part,
It gives us inward pain.
But we shall still be joined in heart,
And hope to meet again.

Dianne

Gratefully sponsored by the family



They shaped our lives

#18



So this is Canada!

Practically all immigrants had a sponsor whose written offer of employment became an important document. The return address on these letters became the final destination of the migrants and their belongings.

The wooden crate with furnishings would have the name of the sponsor on it. The railway tickets were made out to a station thought to be closest to the final destination. To determine at what station newly arrived immigrants should get off sometimes took considerable guesswork. The strange station names didn't mean much to the people who had come from overseas. Their tickets may as well have read Timbuktu. Perhaps it was just as well. Somehow the system improved as time went on. Although there are horror stories of families dropped off at a dark rural station, the railway system was usually efficient in telling station masters that a stop would be made.

A little riskier was the method of notifying sponsors directly. Telegrams were sometimes sent from port cities or major rail terminals, but they've been known to arrive after the passengers got to their destination.

If the sponsor was tied in to the rapidly growing work of the fieldmen employed by the Christian Reformed Church, follow-up work would often bring a welcoming committee to the station where families, or single

immigrants, would get off. That these stations might be a hundred or more miles from their final destination added to the bewilderment of many. They were still thinking about geography in terms of densely populated western Europe.

...

At major rail terminals immigrant trains would stop and coaches separated for other destinations. Montreal was the key terminal for separating travellers to western Canada from those destined for Ontario.

As the trains continued into more populated areas more stops were made and families would leave. Familiar faces from the trans-Atlantic voyage would disappear from the train at stops with strange sounding names. The same greeting, "het beste," heard from relatives and friends in The Netherlands, were now shouted from train windows and back from railroad sidings.

Mrs. John Bouma of Kingston wrote that the coach she travelled in was separated from the rest of the train in Toronto. "We had to say goodbye to the Sijbersmas and Bumas. In the meantime a fieldman of the CRC, Mr. John Vellinga, joined us. He lived in Chatham and helped each family get off at their destination. At about noon we arrived in Goderich. Before we arrived we had made ourselves a bit

more respectable by changing into our good clothes.

"Back in Friesland we were told our sponsor would be a farmer, Mr. Morley Johnston, who lived at R.R.2, Auburn. When we got off at Goderich Mr. Vellinga introduced us to Mr. Johnston. We said goodbye to the Klavers and the Belmers. Brechtje Beimers started to cry, "Now everyone is leaving," she said. But soon she dried her tears. They also had to meet their farmer."

...

John Booy headed west toward B.C. in August 1948 with his bride of three weeks. Like many of the thirty or so honeymooning couples that crossed on the *Tabinta* that month, John sought his fortune out west. His train had a five hour stop-over in Winnipeg, where an uncle who had moved to Canada when John was only a year old, was waiting for him.

They were whisked off the train and the new couple got a quick tour of the city and their first meal in a Canadian restaurant. John's uncle and his Canadian wife provided an unexpected and pleasant break during the long trip from Quebec to Vancouver. Before the train left Winnipeg, telegrams were sent to the sponsors. As the train continued west its population gradually dwindled down to seven

people, three newlywed couples and a girl bound for Victoria.

Booy's arrival in Vancouver was not exactly a highlight of his honeymoon. A half hour east of the city he was told to transfer to another train. When it stopped it took some convincing by the conductor to get the message across that they had indeed reached the end of the line. It was 11:45 p.m. on Sunday and the station was deserted except for an attendant who pretended not to see them. After fifteen minutes John finally had enough courage to force his attention. But how do you communicate when you don't share the same language?

The police were called who summoned a taxi. It was at the police station that the sponsor's whereabouts were located. John and his bride had been sitting in the cab on this rainy night, no doubt wondering what would happen to them next.

The cab driver was told to take them to Cloverdale, where the farmer lived who had sponsored them, or so they thought. When the man was finally awakened by the cab driver he indicated that he had sponsored someone else. For a while the conversation went back and forth, then they were motioned to come in. The farmer took their suitcases. Would it be home?

Next: The End of the Journey, Part 2

Sects and Cults (18)

Black Muslims (b)



Johan Tangelder

Sects and Cults

This second article on the Black Muslims concludes this subsection.

During World War II the Nation of Islam fell on hard times. When Elijah Muhammad told his membership that Allah forbade them to bear arms or to do violence to anyone whom he had not ordered to be killed, he was arrested and convicted. He stayed in federal prison until 1946. After his release he rebuilt the membership. His prison experience also opened a new door for recruits - the prison door. Penal evangelism

and reform have been great sources of membership gain. Eric Lincoln, in his study, *The Black Muslims in America*, wrote: "The prisons are made to order for Muhammad. Nine times out of ten, the potential convert was arrested by a white policeman, sentenced by a white judge, directed by a white prison guard under a white warden. The prison chaplain was white, and he knew when he got out that he could not go to a white church for help. The Negro church was not interested, but there was Elijah waiting."

The most effective years for the movement occurred when Malcolm X (1925-65), the son of a Baptist preacher became one of its most dynamic and prophetic voices. The appeal of the Nation of Islam was not so much its doctrine, but its way of life, rigorous standard of behaviour, family responsibilities and self-esteem. Someone wrote about the Nation of Islam: "So long as the movement had meaning to the ghetto poor in terms of their own experiences, and provided psychological and material therapy against the ravages of a white-dominated hell called America, the religion could have been Black Buddhism or Black Brahmanism or Black Anything with equal effect." By 1961 the Nation of Islam had nearly seventy temples (now they call them mosques) in the U.S. and at least 100,000 disciplined and relatively young followers. Cassius Clay, who became Muhammad Ali, be-

came the movement's most famous convert.

The Nation of Islam was a reaction to racial oppression. It made little attempt to reform society. Louis Lomax remarked: "Instead of working to improve conditions within the framework of American society, as do other Negro leadership organizations, the Black Muslims react by turning their backs on that society entirely. Their one positive aspect is that they work to make Negroes proud of being Negro."

When the founder of the Nation of Islam died, his son, Wallace D. Muhammad, assumed leadership, renounced the extreme racist views of his father and brought the movement into orthodox Islam. He is now trying to teach his membership in the knowledge of Arabic and current Islamic practice. For his projects and the training of community leaders, he receives assistance

from Libya, Egypt and Arabia. The formal name of Nation of Islam has been changed to The World Community of Islam in the West, and its followers are now called Balalian Muslims. The WCIW owns the *Bilalian News*, the U.S.A.'s largest Black newspaper. It has a successful drug and alcohol addict rehabilitation program, and maintains a high missionary profile in the Black community.

The future growth of Black cults, sects and Islamic movements will depend on the progress of integration in the U.S. and the readiness of the Christian Church to be engaged prayerfully and with conviction in a ministry among the black Muslim communities. Overseas ministries among the Muslims have always caught our imagination. And this work must go on. But the time has come that we must also make a concerted effort in North America.

Alberta Christian Farmers discuss soil stewardship



The fertile prairie soils of Western Canada have been under cultivation for over 80 years now. Concern is mounting that during the past decades prairie agriculture has steadily been drawing down this rich soil bank account while failing to renew it adequately through its management practices.

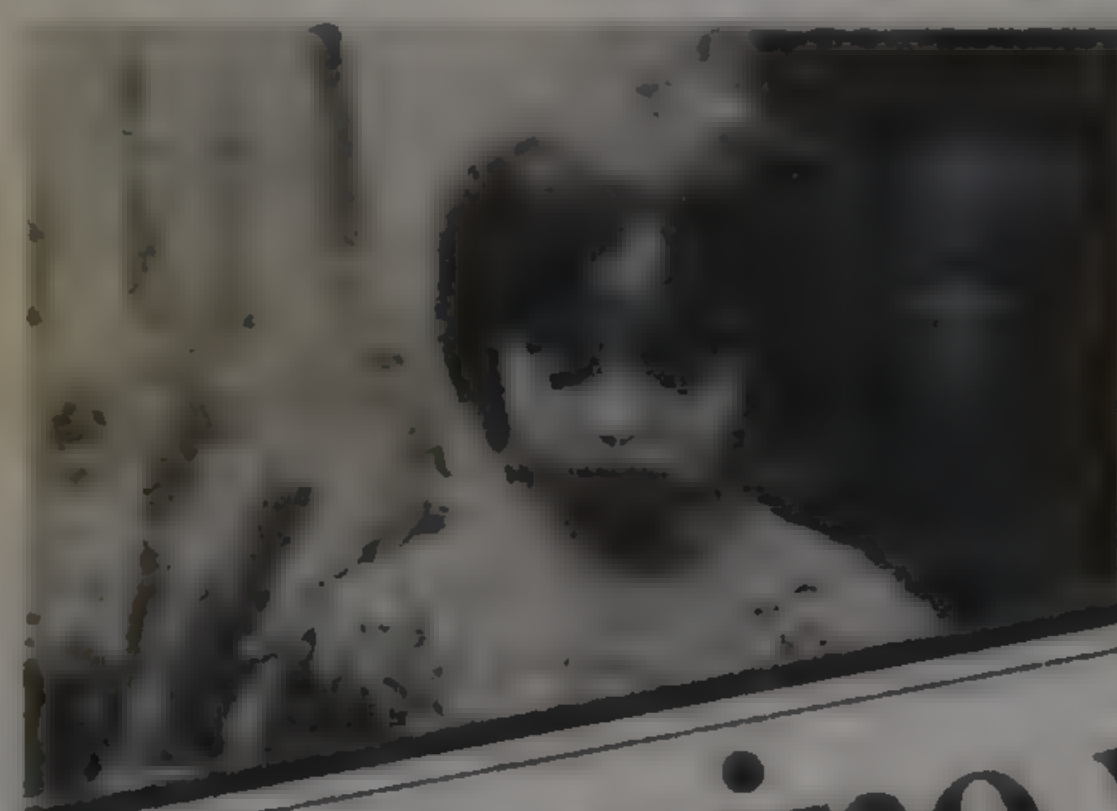
Panelists, Mr. Herman Bulten; dairy farmer and CFF member, Dr. Bill McGill; head of the University of Alberta soils department and Mr. Adolph Goettel; head of Alberta Agriculture soils branch presented an overview

Following the convention's evening banquet, Dr. Calvin de Witt, Professor of Environmental Studies at the Univer-

A stewardship ethic based on the word of God is essential

In conclusion, de Witt challenged Christian farmers and their organizations to better understand and apply biblical principles of stewardship. We have some very good ideas and approaches which must be shared with other farmers, consumers, organizations and legislators.

Editor of Plowshare magazine, Ted Koopmans works for CFF Alberta



Mamzathul Misriya: Age—seven.
Home made of thatch. Kitchen floor
of mud and dung. Roof leaks. Family
of six share one room. Income
\$25 a month.

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PL AN pour l'année 1988

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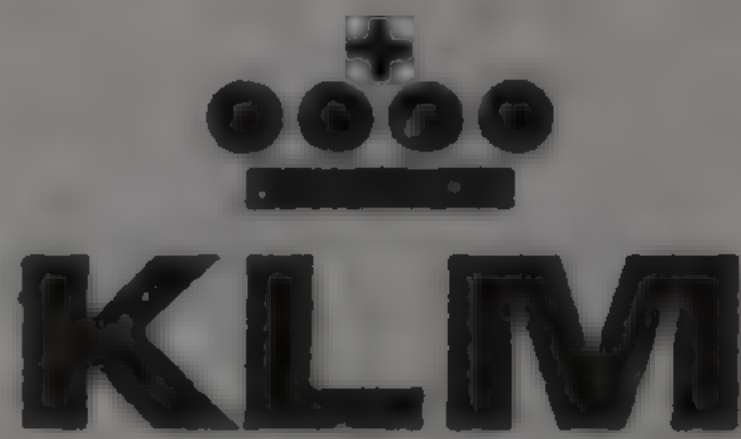
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Dutch



Uit Nederland

□ Een voorlopig onderzoek naar de oorzaak van de treinbotsing in Rotterdam heeft uitgewezen dat de stoptrein door een rood sein is gereden. Daardoor werd 800 meter verder de stoptrein gegrepen door de D-trein van Duitsland naar Hoek van Holland. De machinist van de stoptrein is om het leven ge-

komen. Ook twee passagiers waren op slag dood. Twintig mensen zijn bij het ongeluk gewond geraakt. De ravage op het baanvak was groot. In de D-trein bevond zich een groep van zes Russische diplomaten. Zij wilden na het ongeluk hun bagage niet in de steek laten en stapten pas uit nadat personeel van de Russische ambassade was gearriveerd om de bagage te helpen uitladen.

□ In de afgelopen jaren is voorspelde groei van het stroomverbruik door huishoudelijke apparaten schrome-

lijk overschat. Deze prognoses hebben ertoe geleid dat er nu een teveel is aan productie vermogen, of anders gezegd, dat er een te groot aantal elektriciteitscentrales is. Dit zijn de conclusies, welke te vinden zijn in het Interim rapport van de Stichting wetenschappelijk onderzoek Konsumentenaangelegenheden, over het elektriciteitsverbruik van vijf soorten huishoudelijke apparaten: de koelkast, de diepvriezer, de afwasmachine, de wasmachine en de wasdroger. Volgens de stichting is het stroomverbruik van deze toestellen zeker 30 procent te

hoog geschat. Daarentegen is de post verlichting, zo zegt het rapport, onderschat.

□ De Nederlandse land- en tuinbouw zorgen in deze economische sombere tijden tenmiste voor een lichtpunt. De bedrijfstak kon namelijk vol trots meedelen dat voor het eerst in de geschiedenis de omzet boven 12 miljard dollar is gekomen. De omzetverhoging is een gevolg van zowel hogere prijzen als meeropbrengst. Overigens gaat het niet in de hele bedrijfstak goed. Alleen de sector melkveehouderij gaf nog een flinke verbetering te

zien. De varkenshouders maakten pas op de plaats maar akkerbouw, tuinbouw en vooral de pluimveehouderij maken ook slechte tijden door.

□ In 1982 is voor 35 miljoen aan vuurwerk verkocht in Nederland. Dat is ruim 5 miljoen gulden meer dan in 1981. In het Brabantse Oss heeft de politie bij een hobbywinkel twee duizend kilo vuurwerk in beslag genomen. De verkoper mocht maar 300 kilogram in zijn bezit hebben. De eigenaar van de winkel verzette zich zo hevig dat hij een tijdje in een politiecel mocht afkoelen.

Dutch-Canadian Society Medicine Hat and District Reunie

In 1983 bestaat Medicine Hat 100 jaar. Om dit mee te helpen vieren en om uitdrukking te geven aan onze dankbaarheid voor de gastvrijheid die wij als Nederlanders in deze stad hebben genoten, organiseert de "Dutch-Canadian Society Medicine Hat & District" een reunie voor "oud-Nederlanders" die in Medicine Hat en omgeving wonen en voor hen die er gewoond hebben.

De volgende evenementen zijn in het programma opgenomen: vrijdag 29 juli: registratie en gezellig samenzijn; zaterdag 30 juli: lunch, rondrit door Medicine Hat met begeleiding, en diner en dansavond; zondag 31 juli: oecumenische kerkdienst en na de dienst koffie-uurtje.

Het centrum voor de meeste activiteiten zal de Columbia Hall zijn.

Deze reunie valt samen met de Stampede Week zodat men ook de

evenementen die daaraan verbonden zijn kan bezoeken. De R.C.M.P. Musical Ride treedt op in de avondvoorstellingen van de Stampede. De Society is bereid om voor de deelnemers aan de reunie kaarten te reserveren voor de Stampede, mits deze gelijk met de bestelling worden betaald.

De kosten voor de toegangskaart en voor de middag of avond voorstelling zijn \$6.00 per stuk.

Er zijn verscheidene mogelijkheden voor hen die willen overnachten. Voor de reunie kunt u logies aanvragen bij particulieren. De slaapzalen van het nieuwe Medicine Hat College zijn ook beschikbaar tegen een billijke prijs. Het zijn 4-persoons kamers met kookgelegenheid (Medicine Hat College Housing, 299 College Dr. S.E., Medicine Hat, AB; phone 403-529-3920). In de omgeving zijn verscheidene campings alsmede een grote verscheidenheid

in hotels en motels. Informatie betreffende accommodatie is verkrijgbaar bij de vereniging.

De inschrijfkosten voor de reunie zijn \$20.00 per persoon, mits ontvangen vóór 1 juni 1983. Na deze datum zullen de kosten verhoogd

worden tot \$30.00 per persoon. Om dit allemaal goed te kunnen organiseren is het erg belangrijk dat men zich zo spoedig mogelijk opgeeft bij: Mrs. Jeannette Valk, 1507-11th Avenue N.E., Medicine Hat, AB, T1A 6G7. Tel: 403-526-6026.

Dutch-Canadian Society Medicine Hat & District

For further information and registration, please contact:

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Request Housing Information: Yes _____ No _____

Registration Fee enclosed: \$ _____

De bekering van ...



J. VanHarmelen

Hoewel er in Hebreëen 11 een groot aantal geloofshelden wordt genoemd is er toch van de bekering van deze gelovigen weinig bekend. We zullen er wel van overtuigd moeten zijn dat vele gelovigen die geboren zijn in het verbond der genade van jongsaf de Here liefhadden. De Schrift geeft ons daarvan voorbeeld en in de levens van Samuel, Obadja en Timotheus.

En als er gesproken wordt van een persoonlijke bekering bij bondelingen dan kunnen we wel aannemen dat die bondelingen ook zo de verkeerde weg waren opgegaan dat ze alleen door een volslagen rechtsomkeert op de rechte weg kwamen.

Als wij een voorbeeld noemen uit het Oude Testament denkt u waarschijnlijk net als ik aan Manasse, de koning van Juda, de goddeloze zoon van de vrome Hiskia. Het kwam zelfs zover met hem,

dat hij een afgodsbeeld oprichtte in de tempel en een van zijn kinderen offerde aan de Moloch. God liet hem gevangen nemen door de Koning van Assyrie, die hem naar Babylon liet voeren (waar de koning van Assyrie toen ook regeerde). Dat gebeurde niet op een zachtzinnige manier.

In de gevangenis kreeg Manasse het benauwd. Hij begon weer te bidden. Dat had hij reeds voor zijn twaalfde jaar van zijn vrome vader Hiskia geleerd. Die had hem ook nog een fijn gebed nagelaten (Jes. 38) waarin onder meer de volgende zinnen voorkwamen: 'Here, u hebt al mijn zonden achter uw rug geworpen ... Een vader vertelt zijn zonen over uw trouw ...' Manasse wist wat bidden was. Hij bad echt, het was geen lippenwerk. God merkte dat, en hij liet zich verbidden.

Manasse mocht zelfs terugkeren

naar het land Kanaan. En dan staat er die prachtige zin in de Bijbel: 'Toen erkende Manasse dat de Here God was'. Zijn gebed was een echt, welgemeend gebed. Er staat zelfs: 'De Here was bewogen door zijn smeking en hoorde naar zijn gebed'. Zijn bekering was een ware bekering. U weet het wel, een ware bekering is een bekering die vruchten voortbrengt (cf. Zondag 33, Heid. Cat.).

Nu, er waren vruchten. Hij verwijderde afgodsbeelden en altaren, ook dat afgodsbeeld dat in Gods tempel stond. Een vredeoffer en een dankoffer werden gebracht op Gods altaar. Hij zei ook tegen Juda: 'Je moet de Here, de God van Israël dienen'. Hij kon echter niet alles weer goed krijgen. Het volk volgde hem niet helemaal. Ze bleven offeren op hun eigen altaren, maar ze wilden toch wel alleen offeren aan de Here, hun God.

Eenvoudig wordt de bekering van Manasse beschreven in de Bijbel. Het is eigenlijk niet wat de mensen dan gewoonlijk zeggen: een bekeringsgeschiedenis. Misschien vonden sommigen dat bericht van een paar regels in de Schrift te gewoon, daarom vinden we waarschijnlijk nog een 'gebed van Manasse' in de Aprocriefe boeken.

Laten wij ons maar houden aan de eenvoudige gegevens van de Schrift

Nu een voorbeeld uit het Nieuwe Testament. En u denkt dan met mij direct aan Saulus van Tarsus. Hand. 9:1-30, een heel verhaal. Barnabas haalt de geschiedenis nog eens op om de gelovigen in Jeruzalem van hun wantrouwen te bevrijden. In Hand. 22:1-22 geeft Paulus uitvoerig verslag van zijn bekering. In Hand. 26 herhaalt hij de hele geschiedenis voor koning Agrippa. Ook in zijn brieven spreekt hij erover, bv. Gal. 1:13-17, 1 Tim. 1:13, 14. U ziet, deze twee bekerings van Manasse en Saulus zijn ongelijk.

Zulke bekerings kunnen in de Schrift hoogstens typen zijn van bekering. Zij moeten nooit gepromoveerd worden tot een model. Bij de bekering zal de afgedwaalde een rechtsomkeert moeten maken. Daarom worden de afdwaaende bondelingen in de Schrift vaak "afkerige kinderen" genoemd. Dan staat er: "Keer weder gij afkerige kinderen. Bekeert u!"

Als zo'n bekering plaats vindt dan moet ze gevolgd worden door de dagelijkse bekering, wat een voortdurend proces is in het afsterven van de oude mens en de opstanding van de nieuwe mens. Deze dagelijkse bekering is in het leven van de gelovigen een geregelde worsteling om de zonde te haten en de Heiland lief te hebben en hem te volgen in gehoorzaamheid.

Dutch

Persoverzicht

Carl D. Tuyl



• Na een drie-weekse vakantie hervatte de Kamer haar zitting in Ottawa. De regering wil tenminste zes wetsontwerpen behandeld zien voordat de zitting eindigt. De wetsontwerpen die nog op de agenda staan hebben betrekking op de inkrimping van de waardevermindering van regeringspensioenen, terwijl ook de waardevermindering van de babybonussen bekort zal worden. Ook zal de wet op belastingherziening behandeld moeten worden. De regering hoopt in een goeie zes weken deze wetsontwerpen tot wet te

bevorderen, maar de oppositie gaat hard proberen om het hele schema te torpederen.

• De voornaamste politieke activiteit speelt zich niet af in de Kamer maar in de boezem van de P.C.-partij waar voor- en tegenstanders van onze bovenste beste brave Clark elkaar bevechten als kat en hond. En het gaat er hard om weg. Hevige schermutselingen achter de schermen en onder de tafel. De P.C.-partij is innerlijk verdeeld. Maar ook in de Liberale Partij worden vragen gesteld over het tijdstip van Trudeau's aftreden.

Alhoewel de Liberalen de vuile was niet zo buiten hangen als de P.C.'s, zijn er in die partij toch ook heel wat die hun leider graag vervroegd zouden zien uittreden. In Tokio kondigde Trudeau ijskoud aan dat hij het als zijn verantwoordelijkheid zag om het land door de huidige malaise heen te leiden. Als hij dat meent kon het nog wel eens een tijdje duren voordat hij het bijltje neerlegde.

• In Quebec doet Levesque verwoede pogingen om een algemene staking daar te voorkomen. De arbeidersbeweging,

die grotendeels verantwoorde-lijk was voor Levesque's sukses, is nu zijn bitterste vijand vanwege de bezuinigingspolitiek. Het kan verkeren zoals u allemaal weet.

• Er waren ook interessante verwickelingen bij onze zuiderburen. Het rammelt een beetje - zoals ook al eerder hier werd vermeld - in Amerika's buitenlands politiek beleid. De chef-onderhandelaar in de ontwapeningsbesprekingen kreeg zijn congé. Er werd gespekuleerd dat de man - Eugene Rostow is z'n naam - zijn taak met teveel

enthousiasme en voortvarendheid had opgevat. Hij citeerde zelf het beroemde gezegde van Napoleon's minister van buitenlandse zaken: "vooral niet opschieten."

• Het buitenlands beleid van de Russen verliep anders ook niet naar wens. Er was sedert kort een zekere toenadering tussen Peking en Moskou, maar dat schijnt op niets uit te lopen. China blijft volhouden dat de Russiese bezetting van Afghanistan een bedreiging voor haar nationale veiligheid is, en ook de vraag over grensgebieden werd weer aktueel.

• Economiese onderhandelingen vonden plaats met Japan. Onze prime-minister was in Tokio om handelsbetrekkingen met dat land gaande te houden, en de nieuwe prime-minister van Japan, Yasuhiro Nakasone, verzekerde Trudeau dat de tegenwoordige handelsbetrekkingen tussen de beide landen voortgezet zouden worden. Na dat onderhoud vloog Nakasone onmiddellijk naar Washington om te zien of hij Amerikaanse beperkingen van Japanse invoer zou kunnen voorkomen. Er is een groeiende tendenz in de westerse landen om eigen industrie met invoertarieven te beschermen.

• Met veel geklap van de Amerikaanse politieke zweep zijn Israël en Libanon aan het praten gegaan over terugkeer naar normale betrekkingen, en terugtrekking van Israeliese strijdkrachten staat als nummer één op de agenda.

• De Paus heeft van zich laten horen in een toespraak, waarin hij pleitte voor het opheffen van de doodstraf, en ook weer eens een lans brak voor de noodzakelijkheid van kernontwapening.

• Geen enkele krant vermeldde het hoogst belangrijk gebeurtenis in onze familie dat we met veel vreugde en dankbaarheid onze eerste kleindochter ontvingen: Katerina-Joy. Ze is een gezond kind, met lang pikzwart haar, een forse stem, en een opgewekte eetlust. Ze zal D.V. op zes februari gedoopt worden door haar grootvader, die bijna naast zijn schoenen loopt van vreugde. Carel junior neemt het allemaal nogal lakoniek op en was een beetje teleurgesteld dat zijn gloednieuwe zuster nog niet kon spreken. Hij wilde haar aan de telefoon hebben. De familie doopjurk wordt weer in orde gemaakt en gelukkig ontving ik van Meyrouw Schouten in St. Catharines net op tijd het recept voor kandeel. De plechtigheid zal dus met de traditionele drank beklonken worden, vergezeld natuurlijk van beschuit met muisjes.

• We leven in vreugde en dankbaarheid. Het blij vooruitzicht dat ons nu streelt is een weekje in Florida waar we van 29 januari tot 5 februari hopen te verblijven. Ik hoop maar dat het er lekker warm zal zijn.

—
ONTARIO
**8
3 JUN**

HAAL TIJDIG UW NIEUWE BELASTINGPLAATJE VOOR UW NUMMERBORD

NU is het de tijd om een nieuw belastingplaatje op te halen. Vanwege het nieuwe stysteem kunnen latkomers wel eens de kans lopen lang in de rij te moeten staan.

WAT u nodig hebt is een aanvraagformulier dat verkrijgbaar is op elk bureau van uitgifte, een verzekeringsbewijs, een eigendomsbewijs en het benodigde geld. Zie tabel onderaan.

WAAR? U kunt uw plaatje vernieuwen op elk bureau in uw omgeving. Controleer het plaatje dat u ontvangt op de juiste maand van uw geboorte.

U bent er verantwoordelijk voor dat u per 28 februari een nieuw plaatje heeft. Het moet in de rechter bovenhoek van het achter nummerbord van personenauto's geplakt worden; in de rechterbovenhoek op het nummerbord aan de voorkant van bedrijfsvoertuigen. Als u uw voertuig verkoopt dient u de nummerborden van de oude te verwijderen en aan het nieuwe voertuig te bevestigen.

Ministry of Transportation and Communications

Ontario Hon. James Snow, Minister Harold Gilbert, Deputy Minister

Hier volgen de bedragen die betaald moeten worden voor personenwagens voor 1983

Als uw verjaardag valt in	Jun	Jul	Aug	Sep	Oct	Nov	Dec	Jan	Feb	Mar	Apr	May
Dan is uw bedrag	\$24	28	32	36	40	44	48	52	56	60	64	68
Dit dekt u voor.	6 MTHS.	7 MTHS.	8 MTHS.	9 MTHS.	10 MTHS.	11 MTHS.	12 MTHS.	13 MTHS.	14 MTHS.	15 MTHS.	16 MTHS.	17 MTHS.
Uw nummerbord is geldig tot	Jun 83	Jul 83	Aug 83	Sep 83	Oct 83	Nov 83	Dec 83	Jan 84	Feb 84	Mar 84	Apr 84	May 84

* Inwoners in het noorden betalen slechts de helft.

JAARLIJKS TARIEF \$48

Classified Advertising

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Tearsheets will be mailed only upon request.

Calvinist Contact

99 Niagara St., St. Catharines
ON L2R 4L3, (416) 682-8311

THANKS

BYLSMA: We would like to thank all our relatives, friends, neighbours, and all who remembered us on our 40th Wedding Anniversary by way of cards, visits, flowers and gifts. It was much appreciated. Wobbe and Pietje Bylsma, R.R.#1, Blyth, Ont.

BIRTHS

DE BOER: With praise and thankfulness to the Lord, Dave and Edith joyfully announce the safe arrival of a healthy baby girl, **CAROLYN JENNIFER**, born on December 29, 1982, weighing 5 lbs. 15 oz.; 7th grandchild for Mr. and Mrs. K. Muller of Salmon Arm and 3rd grandchild for Mr. and Mrs. H. De Boer of Holland.
Box #634, Salmon Arm, BC V0E 2T0

ZEKVELD: "Praise the Lord! For it is good to sing praises to our God; for he is gracious and a song of praise is seemly" (Psalm 147:1). On January 14, 1983, the Lord graciously blessed us with the birth of another healthy son and brother to nurture and to cherish. We have named him **GARRET WILLIAM**. Thankful parents: Jacob and Ada Zekveld (nee Hengeveld). Happy brothers and sisters: Tony, Henry, Harry, Dianne, John, Richard and Karen. The 16th grandchild for Mr. and Mrs. Henry Hengeveld (Sr.). R.R.2, Mt. Elgin, ON N0J 1N0

ANNIVERSARIES

1943 1983
lyst January 27 Cobourg
"God has blessed us; may all people everywhere honour him" (Psalm 67:7).

With thankfulness to our Lord and Saviour, we rejoice with our parents and grandparents.

JENTJE and ANNA ANDELA
(nee Bergstra)

in reaching the milestone of 40 years of marriage.
John & Corry Andela; Chantal, Sacha — Peterborough

Louis & Tina Andela; Tammy — Caledonia

Brenda & John O'Hara; Jody, David, Michael — Whitby

Jeanette & Tom MacDonald; Kristy — Cobourg

Home address: 672 Burnham St., Cobourg, Ont.

We extend our congratulations to

REV. and MRS. NICHOLAS KNOPPERS

on the occasion of his
40th Anniversary in the
Gospel ministry.

For sixteen of these years we have benefitted from his wise counsel and leadership in our congregations and Classical gatherings.

May the Lord bless you Rev. and Mrs. Knoppers as you continue to expend yourselves among us for him.

Classis Alta, North of the Chr. Ref. Church.

ANNIVERSARIES

Amsterdam Red Deer
1933 1983
On February 1, 1983, we hope to join our parents.

**HENDRIK and
KLAZINA ELIZABETH
ARENDS**
(nee Oomkes)

in celebrative thankfulness to the Lord for his blessings during 50 years of marriage.

We thank God for keeping them in his special care for us and pray for his continued blessing in the years to come.

With love, their children:

Janine & Gerald Lock — Burlington, Ont.

Vicky & John Hobe — Mesa, Ariz.

Peter Arends — Vancouver, BC

Nina Arends — Edmonton, Alta.

Lidy & Harry Downey — Tempe, Ariz.

Hank & Femy Arends — Calgary, Alta.

and 20 grandchildren.

Their winter address is: 2725 South Rural, Tempe, Arizona 85282

Red Deer, Alta.

Witmarsum Hamilton
1933 1983

With thanks to the Lord, we commemorated our 50th Wedding Anniversary with our children on January 25, 1983.

HENDRIK and CLARA M. HELDEN
(nee de Vries)

Onze trouwtekst was Samuel 30:6
"doch David sterkte zich in den Heere zijnen God."

Children and grandchildren:

Nick & Ann; Sherri, Jeff — St. Thomas, Ont.

Ena & Wilf; Rosalind, Robert, Leslie-Ann, Steven — London, Ont.

Ed & Ellen; Christina — Millgrove, Ont.

Home address: 870 Upper Wellington St., Hamilton, Ont.

Opeinde (Fr.) Sarnia, Ont.
1948 January 29 1983

We rejoice in God's faithfulness.

As a family, we hope to celebrate the 35th Wedding Anniversary of our parents and grandparents.

WILLIAM and DOROTHY SMIDS
(nee Koopmans)

We pray that the Lord will continue to guide and bless Mom and Dad.

Minka & Jake Vriend; Joel, Deborah, Sarah, Danielle, Peter — Guelph, Ont.

Margaret & Henry Kooy; Rodney, Michelle, Philip — Chatham, Ont.

Nancy & Harry Okkema; Aaron — Caledonia, Ont.

Doreen & Ron DeWaeger — St. Thomas

Henry Smids & Marie — Sarnia

Home address: 143 Hanna Cresc., Sarnia, ON N7S 2Y2

Zeist Leduc, AB
1938 February 17 1983

"Great is thy faithfulness, O God my Father."

With thanks to the Lord we hope to celebrate the 45th Wedding Anniversary of our parents and grandparents.

TONY and RENSKA VANDERLEE

May God also bless their future together.

Bill

Sophie; Andy, Del, Jim, Rob

Prosper & Rita; Debbie, Andy

Frank & Dorothy; Sarah

Tony & Ann; Roger, Susan

Ron & Sharon; Stacey, Denise,

David, Julie, Jennifer

There will be an open house on February 19, 1983, at Telford House in Leduc, 4907 - 46th St.

Home address: Suite #105, 5002 - 47th Ave., Leduc, AB T9E 3H2

OBITUARIES

"For the Lord is good and his love endures forever. His faithfulness endures through all generations" (Psalm 100:5).

On Wednesday, January 12, 1983, the Lord called suddenly, my dear husband, my father, and grandfather,

JACOBUS MIENDERT DEVUYST

at the age of 79 years.

Widow Leentje de Vuyst (de Vrijer).

Father of:

Bert de Vuyst — Williams Lake, BC

Jack de Vuyst — Aldergrove, BC

Jan de Vuyst — Calgary, Alta.

Gerard de Vuyst — Grand Rapids, Mich.

Henry de Vuyst — Edmonton, Alta.

Trudy Vreugdenhil — Frankford, Ont.

Mimi Donald — North Vancouver, BC

Leo de Vuyst — Victoria, BC

Ria Klapwyk — Guelph, Ont.

Ineke van Beek — Edson, Alta.

Survived also by 37 grandchildren and 1 great-grandchild.

The consistory and congregation of First Chr. Ref. Church in Hamilton, expresses its most sincere condolences to the family of,

ANTON LAMMERS

in the sudden passing away of a dear spouse, father and friend. He will be sadly missed by the congregation. He contributed a great deal to the Kingdom of God through his work in congregation and consistory, especially as vice-president and corresponding clerk.

ANTON LAMMERS

called to be with his Lord in Glory, on Monday, January 17, 1983, in his 72nd year.

Survived by his loving wife Corrie and predeceased by his first wife Geesje.

Loving father of:

Hank & Rita Lammers — Burlington

Wilma and husband John Stronks — St. Catharines

Trudy and husband Keith Valk — Alberta

George & Gertie Lammers — Dundas

Coby & husband John Algera — Manitoba

Dianne & husband Harry Eggink — Mount Hope

Irene & husband Hank Hulleman — Burlington

John & Dikkie Berman — Jordan Station

John & Pauline Drenth — St. Catharines

Andy & Lynn van Dixhoorn — St. Thomas

Phil & Marianna Davidson — St. Catharines

and 41 grandchildren.

Also survived by a sister and brother in Holland.

Funeral service was held on January 20, 1983 in the First Chr. Ref. Church of Hamilton. Interment in White Chapel Memorial Gardens.

Donations to the Canadian Home Bible League would be appreciated.

"Jesus Christ is the same yesterday and today and forever" (Hebrews 13:8).

Home address: 142 West 19th St., Hamilton, Ont.

Op Maandag 10 januari 1983 heeft de Here na een ernstige ziekte tot zich genomen ons medelid

MR. TEUNIS SCHINKEL

op de leeftijd van 82 jr.

Wij weten dat, indien de aardse tent waarin wij wonen wordt afgebroken, wij een gebouw van God hebben in de Hemel.

Dat de Here zijn vrouw en kinderen mag ondersteunen met Zijn liefde en nabijheid is de bede van de leden van de "Golden Age Club" Chatham, Ont.

OBITUARIES

"Be still and know that I am God" (Psalm 46:10).

On January 19, 1983, the Lord in his infinite wisdom, by means of an automobile accident, took to himself,

DAVID JOHN LOCK

age 20.

Beloved son of Gerald John and Janine Lock — Burlington and brother of:

Karon (nee Lock) & Pete van Hartingsveldt — Burlington and Jodi Lock — Burlington (at home)

Beloved grandson of:

Henk & Klazina Arends — Red Deer, Alta.

Diedericus Jacobus Lock — Maasland, The Neth.

The family extends their heartfelt sympathies to the families Tamminga and Huizenga who also each lost a son.

"He who overcomes will inherit all this, and I will be his God and he will be my son" (Revelation 21:7).

Home address: 1336 Beaufort Dr., Burlington, ON L7R 3X4

The Lord suddenly called home, through a tragic accident, on December 26, 1982,

BRIAN EDWARD VANDERWEES

age 26.

He is survived by his wife, Susan Carol, and twin daughters, Lesley Anne and Lindsey Mae.

Also survived by:

Mother and father, Susan & Len Vanderwees

Mother-in-law Betty Brown

Corrine (nee Vanderwees) & Ray

Ree; Kevin, Sheila

William Vanderwees

Shawn Vanderwees

Bobby Vanderwees

Grandmother Cornelia Vanderwees

Grandfather Izebrand Bolt

Aunts and uncles in Canada and Holland and numerous cousins.

Predeceased by his grandmother, Judith Bolt and grandfather Johannes Vanderwees.

Funeral services took place on Thursday, December 30, 1982, in the First Chr. Ref. Church, Thunder Bay, Ont. Rev. A.C. Leegwater officiated.

Home address: Murillo, ON P0T 2G0

TEACHERS

BLYTH: Wingham and District Christian High School plans to open in September, 1983, D.V. We have decided on a principal, and we need one teacher to complement him in **Grades 9 and 10** in the following areas: English, history, Bible and geography; teaching knowledge of French is helpful. Please contact: Mrs. Ruth Dieleman, Secretary, P.O. Box #238, Blyth, ON N0M 1H0 or call: 1-519-523-9233.

BRESLAU: Woodland Christian High School invites applications for positions in the areas of **Math/Science** for September 1983. Send application and resume to: Woodland Christian High School, R.R. #1, Breslau, ON N0B 1M0.

London District Christian Secondary School

24 Braeside Ave., London, ON N5W 1V3

Phone: 519-455-4360

The London District Christian Secondary School invites qualified persons to apply for the position of **PRINCIPAL**. Duties will commence on August 1, 1983.

The school, located in London and serving 7 different communities, has an enrollment of approximately 290 students. The school offers a complete academic program for advanced and general students.

Plans are presently underway to add programs in the Fine Arts and in Vocational education.

For further information please contact W. Drost, Principal. Please send your application and resume to Mr. Henry Aukema, Chairman of the Education Committee, R.R. 6, Strathroy, ON. Tel: 519-245-4916. Deadline for applications is Feb. 4, 1983.

(The school may also have possible vacancies in French, Mathematics, Science and English).

TEACHERS

CHATHAM: Chatham District Christian Secondary School invites qualified persons to apply for the possible opening for the position of **principal**, commencing August 1, 1983. Chatham District Chr. Secondary offers a full academic program and has excellent facilities; student enrollment is 96 with 7 full-time staff members. Please send application and resume to: Mrs. Liz Vreugdenhil, Secretary of the Education Committee, 22 Briar Hill Rd., Chatham, ON N7M 5G8; phone: (519) 352-2836.

HAMILTON: Calvin vacancies will likely be in **Primary (K-4)**, and **Intermediate (7 and 8)** grades.

This may be the year of the "turn-over" due to family expansion, professional development and geographic relocation. Now's your chance to consider joining the Hamilton staff. We're a congenial bunch of hard-working professionals who will welcome both the "rookie" and the "pro."

If you're competent in history or science or remedial education, drop us a line.

If you're interested in details on the primary vacancies, contact us soon. Contact: W.H. Hultink, c/o Calvin Christian School, 547 West Fifty St., Hamilton, ON L9C 3P7; phone: (416) 388-2645.

KITCHENER: Laurentian Hills Christian School requires a **kindergarten** teacher for a planned position opening September, 1983. Please send applications to: J. Hilverda, Chairman of the Education Committee, 173 Royal Orchard Dr., Kitchener, ON N2N 1T8; phone: (519) 742-8018.

LONDON: London Parental Christian School invites applications for the position of **principal** for the 1983/84 school year. L.P.C.S., with grades K through 8, employs 6 full-time and 5 part-time teachers. We are located in south-western Ontario, in the home of the University of Western Ontario. Send applications and resume to: Larry Essenburg, London Parental Christian School, 202 Clarke Side Rd., London, ON N5W 5E4; phone: (519) 455-0360.

SARNIA: Lambton Christian High School requires a **physical education teacher** for a position opening in September, 1983. Please send applications to: Morris Schenk, Chairman of the Education Committee, 558 Brigden Side Rd., Sarnia, ON N7T 7H3; phone: 1-(519) 337-2605.

THUNDER BAY: Thunder Bay Christian School requires a **teaching principal** for the 1983-84 school year; experience preferred. Letters of inquiry or application can be sent to the Secretary of the Board, Mrs. Cathy Ypma, 582 Hilldale Rd., R.R.#15, Thunder Bay, ON P7B 5N1 or phone: (807) 767-5634.

Classified Advertising

TEACHERS

EDMONTON Christian Schools

Our system is now inviting inquiries and applications for teaching positions for the next school year. Possible openings will be in

elementary
intermediate
junior high
senior high

We have the added services of curriculum coordinators for grades K-12. The four schools in our system also have a number of staff members as resource teachers for the system.

This, combined with a progressive board, challenging and supporting the teaching staff to work out an educational experience which more clearly reflects His claim on life, is fertile soil in which to grow personally and professionally.

The Edmonton Christian School community, with over sixty teachers, continues to plan for good facilities, positive working conditions, and an attractive salary schedule. Educators interested in joining a community which seriously reflects upon its educational perspectives, are invited to contact us.

H.P. Visscher

14345-McQueen Road, Edmonton, Alberta T5N 3L5
Tel: (403) 455-8515

Abbotsford Christian Secondary School

invites applications for vacancies in

GIRL'S P.E.

FRENCH
COMMERCE

In addition, there may be possible vacancies in:

ENGLISH/LIBRARY, ART, HOME ECONOMICS

Teachers interested in becoming part of our dynamic, growing Christian school system, should send resume and references along with application to:

John Masselink, Principal

P.O. Box 182, Abbotsford, BC V2S 4N8

Tel: (604) 859-5528 (school); 859-3834 (home)

Pacific Christian School (K-12)

671 Agnes St., Victoria, BC V8Z 2E7

Phone: (604) 479-9365

invites applications from suitably qualified teachers in the following secondary school areas:

ENGLISH/DRAMA

PHYSICAL EDUCATION (Girls)

GENERAL SUBJECTS (eg. art, science, business courses)

For details and applications contact the principal:

Mr. R. Sutton

Vancouver Christian School

Vancouver Christian School will have possible teaching vacancies for the 1983-84 school year in several areas. Please send your application and resume to the appropriate address.

SECONDARY DIVISION

3496 Haida Dr., Vancouver, B.C. V5M 3Z4

English/Socials
Science/Math

ELEMENTARY DIVISION

5621 Killarney St., Vancouver, B.C. V5R 3W4

Grade 6

Kindergarten

SASKATCHEWAN: The Saskatoon Society for Christian Education invites applications from experienced persons to fill challenging positions as principal-teacher and teacher in our new inter-denominational Christian School; grades K through 8, scheduled to open September, 1983.

Send applications to: Mrs. G. Hogeterp, 2325 Herman Ave., Saskatoon, Saskatchewan S7M 0N5; phone: (306) 852-4655.

EMPLOY. WANTED

19-year-old farmland looking for work anywhere in Canada. Call: (613) 224-8234.

EMPLOY. WANTED

Male, 22 years old, seeks employment in a drafting office in Southern Ontario; took 3 year Architectural Technology course at Mohawk College. Phone: (519) 853-2455.

High school graduate seeking summer employment on a farm or a farm related job; planning to attend Ridgetown College of Agricultural Technology in Fall; resume and references available upon request. Write or call: (519) 489-3296; Ed Post, R.R.#7, Woodstock, ON N4S 7W2

PASTOR NEEDED

FT. McMURRAY: Anyone interested in an exciting, challenging ministry in a Home Missions Church in Ft. McMurray, Alberta, please contact Ray Klapwyk at 110-9602 Franklin Ave., or phone 791-3845. A field profile and expectations is available on request.

Iron Springs Chr. Ref. Church of southern Alberta, Canada has granted its Pastor a one year leave-of-absence to continue his studies. We are now looking for a person to work as stated supply or intern August 1983-August 1984. Anyone interested in this position please contact us before March 1, 1983 by writing to Box #208, Iron Springs, Alta., or calling (403) 738-4339 or (403) 732-4681.

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Janny & Tom de Vries
R.R. 3, Orillia, Ont.

[705] 689-6100

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CHILD-CARE
CONSULTING

(see art. C.C. Dec. 10, 1982)

REAL ESTATE

Holland Marsh

Two bedroom bungalow, attached garage, finished basement, central heating and air conditioning; large lot with big garden; paved driveway; close to Chr. Ref. Church and Christian School; asking price \$57,900. Phone: (416) 775-2761 or 775-6589.

Garden Centre

Burlington, Ont.: 2½ acres; 2 modern brick homes; store and 2 greenhouses; well-established; good financing; would suit two families.

Call:

Albert Lunshof

at

R.J. GRIESE R.E. LTD.

4120 Morris Dr., Burlington, Ont.

Phone: (416) 639-4092

evenings: (416) 632-1075 (res.)

HELP WANTED

Job opportunity

Wanted: family to work on dairy farm.

Write:

L.N.R. Boersma
Stratton, ON P0W 1N0

Please state working
experience and address of
last employer.

Or phone: (807) 483-5393

We are looking for a person between 20 and 25, preferably non-smoker, to work on a hog and chicken operation. Contact: Mr. or Mrs. Ben Veld, (519) 424-9586.

REAL ESTATE

Harold Workman Real Estate Ltd.
Clinton, ON
[519] 482-3455

Specializing in farms

Dairy, poultry, swine, beef, sheep, general and cash crop farms available.

PETER DAMSMA
R.R.#5, Clinton, ON
Phone: [519] 482-9849



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REAL ESTATE

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London, Ontario
N5W 3E6

Bus: (519) 451-3680

Res: (519) 672-2283 M.L.S. Realtor

FOR RENT

Barrie area: Luxury studio apartment; available from April 1 to Dec. 1; fully self-contained; located in quiet "Horseshoe Valley" resort area; reasonable rates. Call: (416) 742-9421.

For rent, 85 acre farm, good land; house, barn; Williamsburg, Ont. area; available immediately or in spring, for one or more years; \$250 per month. Phone William De Vries: (613) 821-3562.

PERSONAL

Kunt u ons helpen bij het opsporen van de volgende personen?

DOELMAN, Martin Louis Jacques, geboren 14 maart 1945, naar Canada vertrokken op 19 mei 1982.

DUTHIE, Anne Louise, geboren 9 oktober 1959, vertrokken naar Canada in august 1982.

VAN DE GRAAF, Marietje Johanna Helena, geboren 27 november 1911, vertrokken naar Canada 27 november 1946.

IRMER, Herbert B.G., geboren 3 april 1923, naar Canada vertrokken in 1980.

MULDER, Jan, geboren 8 november 1956, naar Canada vertrokken op 28 juni 1976.

PLEIJ, Willem, geboren 28 juli 1906, naar Canada vertrokken op 10 april 1953.

VAN REE-TOPPEN, R.C., geboren 25 april 1951, laatst bekende adres te Toronto.

VERHEIJ, Adrianus, geboren 16 maart 1923, naar Canada vertrokken op 28 maart 1949.

WIJBENGA, Willem-Jacobus, geboren 23 juli 1917, naar Canada vertrokken 2 juli 1952.

Netherlands Consulate General
One Dundas Street, W.
Suite #2106, Box #2
Toronto, ON
M5G 1Z3
Tel: (416) 598-2520

HELP WANTED

Business Research and Sales

Position available commencing mid February, 1983.

- Responsibilities include engaging the participation of major business and industry in terms of corporate biographical profiles for a forthcoming "coffee-table-style" pictorial history of Ontario.
- Territory covers Barrie — Orillia — Midland and Northern Ontario.
- Position involves travelling within this region for approximately 3-4 months.
- Substantial remuneration, highly compensatory for travel and accommodation expenses.
- Previous business and/or sales experience an asset.
- Preference for a person with College or University degree.

Apply with resume to:

The United Empire Loyalists' Association
of Canada

History Book Publication

21 Prince Arthur Ave., Toronto, Ontario M5R 1B2

Books

Other books recently published in the Reformed community in Canada:

Civilizing the West, by Andy A. Den Otter, University of Alberta Press (40 Athabasca Hall, Edmonton, AB T6G 2E8), May 1982; hc., 395 pp., \$21.00.

The story of the Gaits and what they did to develop Western Canada.

Hubert, by William H. DeVries (250 John St., Fergus, ON N1M 1E9), 1982; pb., 294 pp.

A life story that is meant to be inspirational.

In Pursuit of Fulfillment, by Henry te Raa (Box 674, Picture Butte, AB T0K 1V0), 1980; hc., 197 pp.

The life story of a man who struggles with matters of faith and life and finally finds the resolve to his problems through the Lord's leading.

Kinderlove, by Wendy G. Halliday (R.R.#1, Petrolia, ON N0N 1R0), 1982; pb. (8½ x 11), 32 pp.

An alphabet book that uses scriptural fact; geared to kindergarten aged children.

BRIGHT

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Resort



A cross-country skiing paradise. Downhill skiing minutes away at Hidden Valley. Skating on the lake. Snowmobiling, snowshoeing, relaxing. Woodburning fireplaces. Many fine restaurants nearby. A luxury housekeeping cottage resort, fully heated, all modern conveniences. Discover us for a few days or a week.

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BLUE WATER ACRES
Box 34, R.R.4
Huntsville, ON POA 1K0
Telephone: (705) 655-2880
or Toronto: (416) 225-4012

Events

Christmas Carol - Out of Season

(for Dad)

A late summer evening,
The news is over
And my eyelids are heavy.
I hope for enough energy
To climb old farmhouse stairs.

But you,
Who had slipped out earlier, are back,
Sticking your head inside the door.

"Come on," you call in my direction.
"It's almost calved, so we'd better go get it."

I grunt, replying reluctantly.

I step out, into the night, still uninterested,
Jumping onto the running board
As you drive by in that old Fargo.

In a dark field headlights point out
The cattle - all resting on the ground,
Following us with their eyes.
Some object to our presence in low tones
But most continue to jaw - methodically -
They as apathetic as I.

You and I, shoulder to shoulder,
Each grabbing a fresh, new hind leg,
Pull slowly, carefully,

Saving the mother some labour
And assuring safe arrival.

You're happy - a heifer.
"It should give lots someday - like the mother."

Driving back, you in the cab
I standing behind, outside,
(Keeping watch over the newborn)
It struggling to stand.

Here, riding - at last -
I notice beauty.
Night; stars, millions; moon, glowing;
And birth, new life.

I shiver slightly, wondering
About shepherds, (like us),
About new life
And its Giver.

I exchange my apathy for gratitude.
A Christmas carol!
Out of season, yes -
But pleased by this special night -
Unknowingly, your gift to me.

Eric Groot-Nibbelink,
Senior at Calvin College

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LET'S PLAY CHESS

Editor: Pete Layer

THE NOVEMBER LADDER

Contestants	Problems:	#936	#937	#938	#939	Sub- Total	Prev. Total
	Points:	3	2	3	2	10	
K. Amsinga (VII)		3	2	-	2	7	55
F. Vander Woude (III)		3	2	-	2	7	45
H. Brouwer (IV)		3	2	2	1	8	37
P.W. Lamain		3	game	only		3	26
J. Wilms (VI)		3	2	3	1	9	17

Comments
While the first series was solved correctly by everyone, the second series caused the most headaches. It proved hard to catch all of the variations in the three-mover. Although the author's solutions still worked with the misprint in #939, an alternate solution became possible as well. There is still lots of room on the ladder for any Calvinist Contact reader.

THE NOVEMBER SOLUTIONS

#936 (Game Position) 1. R-B8 ch., K-N2; 2. Q-QB3 ch., RxQ; 3. R/1-B7 ch., K-R3; 4. R-R8 mate.

#937 (Speckman) Key: 1. QxN threat; 2. Bishop moves, Mate

#938 (Doborgenede) Key: 1. N-N5 threat; 2. BxB and 3. N-R7 mate; 2. -, PxP; 3. KNxP mate. Variations: 1. -, P-B7; 2. B-K3 etc. 1. -, P-K6; 2. B-Q4 etc. 1. -, P-Q5; 2. B-B5 etc. 1. -, P-B4; 2. B-N6 etc. 1. -, P-N3; 2. B-N8 etc. 1. -, P-B3; 2. BxB, PxN; 3. R-B3 mate.

#939 (Swane) - with Black Pawn on KN3 (g6) Key: 1. N-Q5 tempo - with the position as published in Calvinist Contact without Black pawn on KN3. An alternate solution exists: 1. N/3-B5 threat; 2. N-N3 mate.

Calendar of events

- Feb. 5** Christian Farmers Federation of Ontario workshop, The Faith and Agriculture Lecture Series starting at 10:00 a.m. to 4:00 p.m., Arboretum Centre, University of Guelph.
- Jan. 29-30** **Discovery '83 conference** on Christian Hope in a post-Christian age for university and college students who seek to integrate their Christianity with academic and vocational pursuits at the Institute for Christian Studies, Toronto.
- Feb. 9-11** Dr. Rosemary Ruether lectures on "Women's Experience and Christian Thought" at the Institute for Christian Studies, Toronto. Lectures at 3 p.m. each day.
- Feb. 12** 40th Anniversary and Dedication of school addition Holland Marsh District Chr. School service of thanksgiving beginning at 2 p.m., open house and refreshments afterwards.
- Mar. 11-12 & Mar. 25-26** Nicholas Wolterstorff lectures on "The Calvinist Vision," "The Structure of the Modern World," "Liberation Theology and Contemporary Dutch Reformed Thought," "World Poverty," "Urban Ugliness and Aesthetics," and "Nationalism," at the Institute for Christian Studies, Toronto.
- Mar. 12** Jubilee '83 weekend. Celebrate with us the 25th Anniversary of the Wellandport Chr. School.
- Mar. 11-12, 25-26** Nicholas Wolterstorff lectures on "The Calvinist Vision," "The Structure of the Modern World," "Liberation Theology and Contemporary Dutch Reformed Thought," "World Poverty," "Urban Ugliness and Aesthetics," and "Nationalism," at the Institute for Christian Studies, Toronto.

His Stubborn Love film series with Joyce Lansdorf, in the East Strathroy CRC at 8:00 p.m. on the following nights: Feb. 3, film 1 "Change Points"; Feb. 10, film 2 "Your Irregular Person"; Feb. 17, film 3 "His Stubborn Love"; Feb. 24, film 4 "God's Waiting Room"; Mar. 3, film 5 "Mourning Song"; Mar. 10, film 6 "Tough and Tender".

The Canadian Home Bible League: Van Polen Multi-Media presentations: Jan. 16, Burlington; Jan. 16, Stouffville; Jan. 23, Hamilton; Feb. 20, Galt; Feb. 27, Toronto; Mar. 6, Ottawa; Mar. 27, Willowdale.

An extension course sponsored by The King's College and St. Stephen's College, to be held at St. Stephen's College, 8830 - 112 St., Edmonton, starting at 7:30 p.m. Topics and dates:

- Feb. 3: "Art: Morality, Manipulation, or Gift of God?" led by Darryl Auten, Lambert Zuidervart.
Feb. 10: "Perception by Stereotype" led by Garth Mundie.
Feb. 17: "Despair and Hope in the Nuclear Age" led by R. Hankinson.
Feb. 24: "Christianity and the Environment: Stewardship" led by Harry Cook and Peter Mahaffy.
Mar. 3: "Tying it Together" led by Russell Savage, Darryl Auten, and Leslie-Ann Hales.

Lyle McBurney of the Ontario Association of Alternate and Independent Schools (OAAIS) on tour:

- Feb. 1, 2, 3: Strathroy, London;
Feb. 22, 23, 24, 25: Oshawa, Belleville, Brockville, Ottawa;
Mar. 8, 9: Barrie, Orillia;
Mar. 16, 17: Brampton, Bolton, Mississauga.

Next Issue

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri. Feb. 4	Wed. Feb. 2	Fri. Jan. 28-8:30a.m.	Wed. Jan. 26-8:30a.m.
Fri. Feb. 11	Tues. Feb. 8	Fri. Feb. 4-8:30a.m.	Wed. Feb. 2-8:30a.m.
Fri. Feb. 18	Tues. Feb. 15	Fri. Feb. 11-8:30a.m.	Wed. Feb. 9-8:30a.m.

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Bible Study

John emphasizes Jesus as the Son of God

Jesus: Love in Action. The Caring Jesus in the Gospel of John. Helen Koolman Hosier, Ronald N. Haynes Publishers, Palm Springs, California, 1981; pb., 207 pp. Rev. Johan D. Tangelder, Strathroy, ON



What must we think of Jesus? Is He a revolutionary, a political liberator or a faded and wasted other-worldly figure? Helen Hosier lets John identify Jesus. In his Gospel, John presents Jesus as the Saviour of power, greatness and perfection. He loved the world and cared deeply about individuals. Jesus "is love in action." John re-

veals Jesus' identity as God's Son. He carefully builds a case for the divinity of Jesus by citing specific miracles Jesus performed, recording the seven great declarations He made about Himself. Contemporary witnesses of Jesus' life are called upon to testify.

The sole purpose of John writing

his Gospel was that we may believe that Jesus is the Christ, the Son of God, and believing in Him we may have eternal life. Helen Hosier challenges the reader to an "unhesitating, unqualified surrender, a total yielding to the one who loved us so much, he died for us."

This fine, evangelical, devotion-

al commentary can be used for either individual or group study as each chapter concludes with a number of questions.

Helen Koolman Hosier is Director of Publications and Executive Director for Christian Women's National Concerns. She has written over thirty books.

Music Review

Organist shows wide range of studies

John William Vandertuin: at the organ of the W. Ross Macdonald School for the Blind, Brantford, Ontario. World Records WRC1-2251. Distributed by: Crescendo Records, Burlington, Ontario. Reviewed by Andrew Bouma.

John William Vandertuin,

a 25-year-old blind organist from Brantford, Ontario recently received the B. Mus. degree in Organ Performance from the University of Western Ontario. He is the recipient of many prizes and awards, notably a First Prize in the National Improvisation Competition at the Guelph Music

Festival in 1980. Currently, the organist is studying improvisation under Piet Kee at the Sweelinck Conservatory in Amsterdam, in preparation for the Harlem International Improvisation Competition held next spring. He is one of four invited contestants of the world and is only the second Canadian to be invited in the history of the competition.

A pleasing aspect of Vandertuin's first recording is a listener's exposure to the organists' wide range of organ literature studied. We hear a selection each from Mendelssohn, J.S. Bach, Eugene Gigout, Camille Saint Sains, and Max Reger. Reger's *Toccata in D* and *Fugue in D* stands out as a demanding piece for performance and gives a good indication of Vandertuin's virtuosic ability. In the *Toccata* the alternation of "all fingers" chordal passages with single note passages are handled articulately and cleanly. He adequately prepares the listener with a slight *accelerando* throughout the fugue to a climatic entrance of the subject in the pedal at the end of the fugue. Saint Sains and Gigout are late 19th-century composers who write romantically in a typical lush French symphonie organ style.

Vandertuin gives us a great deal of exposure to his compositional abilities. The *Toccata* on "Adeste Fideles" and "Odu froeliche" is from his Christmas Suite No. 1. He shows his Dutch heritage as he uses a steady diet of repeated sixteenth notes, *toccata* in nature, and an extensive modulation section using descending fifty patterns in the pedal. Vandertuin's setting "Praise My Soul the King of Heaven" is truly beautiful employing a canonic technique that is simple but suits itself perfectly for "private devotion" as the composer himself states it. His composition *Introduction, Fugue and Chorale* on the well-known hymn, "Holy, Holy, Holy" is an impressive piece of work and will be enjoyed by all. The introduction takes a variation form with solo passages of the hymn melody heard in both the tenor and soprano. The Fugue is Regerian in fashion and leads to a fitting close with the majestic chorale itself.

The recording used the Casavant organ in the auditorium of the School for the Blind. A wide choice of instruments were available for Vandertuin's first recording but he most logically chose the instrument on which he spent twelve years of study. The organ is adequate but the auditorium is acoustically insufficient. Perhaps, John William Vandertuin will make another recording soon on an instrument that does not depend on good acoustics. In spite of this, the record is definitely a "must" for all organ-listeners. Buy it!

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